

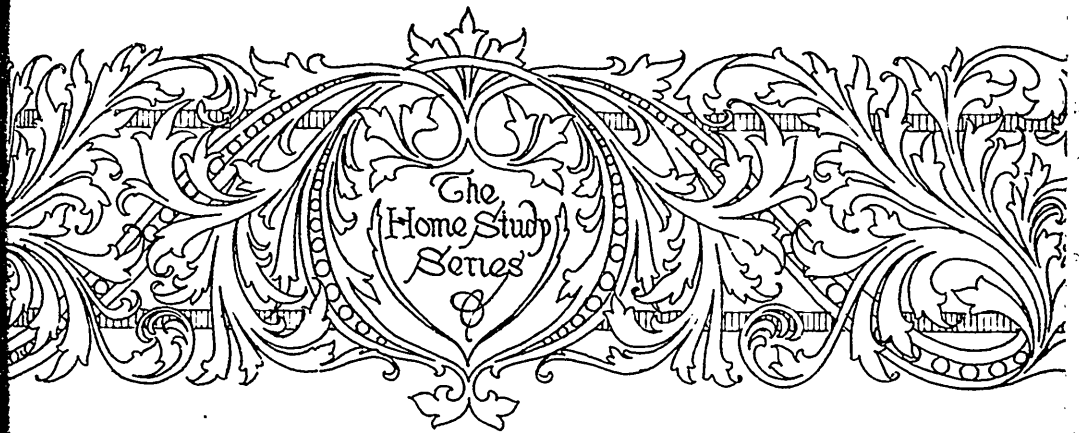
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THE HOME · STUDY QUARTERLY



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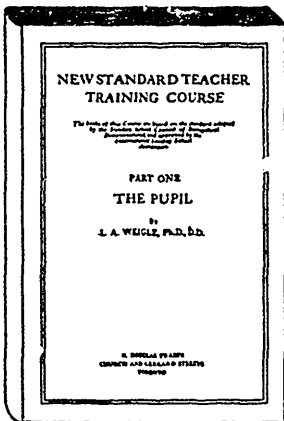
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The Home Study Quarterly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIV.

Toronto, April, May, June, 1918

No. 2

Things That Count

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Outlook



Through the Tips of His Fingers

By Rev. R. Douglas Fraser, D.D.

Many a boy gets into "big business" through the tips of his fingers.

He has learned to write shorthand and use a typewriter and through this special knowledge and skill gets "next to the manager," as his stenographer or secretary. He has only to keep his eyes open and his brain working, to get by and by so into touch with the business and how it is carried on, that he becomes an essential part of it. The tips of his fingers gave him his entrance.

No boy need wait until he has reached a man's height or a man's years, to "try for" an entrance into the 'big business' of helping the other fellow, especially of helping the

little other fellow through the Sunday School.

The big work of this big business is done by minister and superintendent and teacher through the lessons and the practical activities of the School. Through these they seek to bring the minds and hearts and lives of the scholars into right relations with God: there is—there can be—no "bigger business" than this.

In this "big business" also, the minor things may lead to the major. There are minor things in it that are essential. If they are not well done, the accomplishing of the main thing will be hindered. And amongst these minor, but essential parts of the Sunday School work is the secretarial,—which includes the keeping track of attendance, memory work, givings, etc., from the Class Registers; the looking after the distribution of periodicals and other supplies; the work in the library, in receiving and giving out the library books; all these duties are secretarial—work for the tips of the fingers, with, of course, also a brain that is working, too.

They are things that often a boy of fifteen or sixteen may do admirably. He feels that he has scarcely the knowledge or experience to be a Sunday School teacher, but he can take up secretarial work of one sort or another and feel that he is quite equal to it.

At the first, possibly he thinks there is "not much in it." But to his surprise he speedily discovers that he has made a long step towards being really "a part of the concern." He gets close to teachers and superintendent and minister and to the real work of the School, not only at the Sunday sessions, but at the business meetings, and meetings for study for prayer. The work grows upon his imagination and he is likely so to be set on fire that he will become eager

for the more vital task of teaching—for the spiritual part of the Sunday School work.

The beginning is so simple and within reach that it should appeal at once to any boy who has a desire to be of use as a Christian, and who is asked by the Sunday School superintendent or teachers to "help out" with the secretary's work or with the library.

Come into the Sunday School work through the tips of your fingers.



A Teen Age Girls' Club

By Miss Drusilla A. Russenholt
Deaconess, St. Andrew's Church,
London, Ont.

Workers amongst teen age girls here, there and everywhere are welcoming the splendid programme as set forth by the National Advisory Committee on Girls' Work. The Club, however, of which I wish to tell you a little, was organized before the National Advisory Committee came to the assistance of the teen age girls,—and was started because the need was felt for a more comprehensive programme than had been followed. With this in view, the members of two Sunday School classes were organized into a Club for midweek activities. As all but three or four of the members are high school girls, their Club work is necessarily confined to such activities as may be carried on in their few free hours,—but it is amazing what an enthusiastic and interested group of busy teen age girls can find to do for others.

The various offices of the organization are filled by the girls themselves, and officers are elected every six months, in order that the honors, the work, and the excellent training may be shared more generally. Every Tuesday afternoon at 4.15 o'clock the Club meets in the Ladies' Parlor of the church. The meetings are opened with devotional exercises, conducted by the girls. This in itself is an important part of their training. The minutes are read and business disposed of. This includes the reports of the work of the past week and the planning of the work for the coming week. A committee is appointed each week to visit the Home for Incurables, another for one of the hospitals, and a third

to visit certain shut-ins of the congregation. By dividing the visiting in this way, it means only one afternoon of each week for each girl. Fruit, flowers, or magazines are distributed; and it is interesting to notice how those who are shut in appreciate the freshness and brightness carried to them by these young lives. Special interest has been taken in one of the invalids at the Home for Incurables,—a lonely lad, who, through his affliction, cannot speak so as to be readily understood, making it difficult to carry on a conversation with him. Each week, therefore, some one of the Club volunteers to write him a letter,—only a simple little act—yet it brings a ray of cheer into an otherwise darkened life.

Every summer, funds are sent to Toronto to provide for a holiday for two girls at St. Christopher Farm.

At each communion season arrangements are made for automobiles to call for any of the shut-ins of the congregation who may be well enough to attend communion, but who are unable to walk to or from the church or the car line. It is beautiful to see these young girls solicitously attend to their respective charges on Communion Sabbath.

Two meetings in the month are devoted to mission study, that is, after the business of the day has been dispensed with. This year the text book being followed is His Dominion. The leader is a woman interested in missions and in the girls. She presents a chapter at a time,—dividing it into three or four sections, and at the conclusion of the meeting three or four girls volunteer each to prepare a *resumé* of one of these sections. The *resumé* is read at the next mission study meeting, and thus a review is made. At the same time a synopsis of the book is being kept. But the chief advantage is that the girls have some part in the mission study period.

Two meetings in the month are given to sewing for the Red Cross or for the Victorian Nurses. Before the summer holidays scattered the girls, captains were appointed, sides chosen, and knitting went ahead apace all through the summer months, as was testified when the fall brought the Club together again and the competition was closed with a fine array of well knitted socks.

In addition to the mission study and the sewing meetings, subjects of general interest are occasionally discussed, such as, Gardening, How a Girl Should Dress, etc.

Happy times have been spent on the tennis court, in the debating union, tobogganing, at the corn roast, etc. But space does not permit a more detailed account of the simple methods by which these young girls are attempting to serve; and, through service, are attaining that fuller, all round development so much desired.



Some Life Stories from Korea

By Rev. A. H. Barker, B.A.

I.

She was a woman of sixty or seventy years of age. She had been a Christian only two or three years. Before that she had had no hope, being without God, but now a hope of eternal life was hers.

She heard one day that a five days' class for Bible study was to be held near where she lived, and decided to attend. She took her Bible and hymn book, and made her way, with many others, to the church.

After half an hour's prayer meeting, a roll of the names of those who were to study was being written. She had no name. She never had one. All her life she had been nameless. "Please give me a name," she said. "Write it in my hymn book, that I may always be able to know what it is."

II.

Nearly all her life, ever since she was a girl probably, she had worn her two solid silver wedding rings. She was so old now that they were worn by constant rubbing on each other until they were flat on the sides and about half their original size. She planned to keep them always, never to lose them or give them away. They were practically her only treasures. They were to be buried in the coffin with her when she died.

One day she heard some neighbors talking about a missionary society which was raising money to pay the salary of an evangelist. She thought she would like to help, but she had little, if any, means. The thought came to her, "I will give my rings. In the coffin

they will do no one any good. If given to the society they will help spread the gospel." So she gave up her treasures for the gospel's sake.

III.

They were an old couple, older perhaps than their years, which numbered about seventy each. In common with others in their town, they had heard the "good news" and had received it into their hearts.

But they could not read their Father's Word, and a longing to be able to do this for themselves sprang up in their hearts. So, although they were seventy years of age, they decided to study the Korean script.

They got a little tray, something like a little sand tray, and using millet seed instead of sand they formed the letters of the Korean alphabet in the seed, pronouncing them over and over, obliterating them by a shake of the tray to form new ones to be studied in their turn. Thus these two old people were seeking to be able to read that word which in too many so-called Christian homes is covered over with dust or hidden from sight in a trunk or closet.

IV.

The missionary was undecided whether to visit the churches in the eastern part of his field first, or those to the north. So far as he could see, it made little difference which way he went, but something held him back from making a snap decision. He took it to the Lord in prayer, and finally decided to go north first. After three days' journey, he and his wife arrived at their destination. Here they found the people in the grip of a terrible epidemic. For two or three months one after another had fallen victim to the dread disease. On Thursday a woman came to the church to a Bible Class; Sunday night she lay dead in her house. After consultation, the missionary and his wife decided to return home and get the doctor.

At the end of the week the missionary returned with the doctor. During a week's time the latter treated over 100 cases of sickness. Among the rest was a little girl, Unhi (Child of Grace) by name, eight years old. She lay dying one morning. Her heart had almost completely collapsed. Had the doctor

not been there, she would, in all probability, have died in a few minutes. She was saved by the use of a hypodermic needle.

A week later she and a little boy were taken in a cart the 60 miles to the missionary's home and, after weeks of nursing and care by the doctor, restored to health again. To-day these children, and many others probably, are living witnesses to the value of prayer and of medical missions.

Yong Jung, Korea



Funeral Customs in Palestine

By Mrs. A. M. Wright

I imagine that a funeral procession in Palestine would astonish some of the young people of America could they witness one. There is no order and, from our viewpoint, little solemnity displayed at these Eastern funerals, unless one excepts the low, monotonous repeating of the words, "La illah illa Allah" (There is no god but the one God) repeated by the men over and over, without intermission, as they walk along.

The dead, lying on a bier and covered with a cloth or drape, is carried on the shoulders of bearers. The others in the procession walk briskly or straggle lazily along, according to their inclination, either singly, in twos or threes, or larger groups, going sometimes to one side and then to the other, or before or behind the cortege, just when and where and how they choose, without any attempt at regularity or order; while the women among them toss and wave their arms, beat their breasts, and making strange, ear-piercing sounds which they call "wailing" fairly shout their grief and lamentations, thereby making what a Westerner would consider a shocking and most unnecessary din for so solemn an occasion.

Were these seemingly heart-broken and hysterical cries and sobs of the women demonstrations of genuine grief, one would incline to be more tolerant of such a display of feeling in public, but, as every one present knows, these weeping women are usually not friends or relatives, and possibly have not been even acquaintances of the dead. Instead they are hired by friends of the deceased to go with the funeral and make before

the public a loud and exaggerated display of grief. After the burial these women remain at the grave or tomb for days and sometimes for weeks, to keep up their cries and lamentations. Generally they return to their homes at night time, and early in the morning they come back to the grave to resume their wailing.

The wail of the women is a most peculiar sound. Once, years ago, I heard an old Irish woman "keening," as it is called in Ireland, over the sudden death of her son, and never shall I forget the unearthly, wildly weird and bloodcurdling qualities of the sounds she made. The wailings of the Eastern women sound much the same, only, of course, they lack the genuine ring of sorrow that made one hold his breath on hearing the old Irish woman's heart cry.

Sometimes there are true mourners among the wailing women at an Eastern funeral or grave; but, as a rule, the genuine sorrowers are too grief stricken to be able to make the continuous and noisy demonstrations before the public which custom demands as a proper expression of their trouble, and therefore they engage the hired mourners.

Usually the people of Palestine show great respect for the graves and tombs of the dead. There is one tomb there, however, toward which they do not hold this sentiment. It is the so-called Tomb of Absalom, in the valley of Jehoshaphat. It is a beautiful monument. It is close to Jerusalem, so that many pass it. But few Arabs or peasants do so without stopping to either spit on the ground or to throw a stone at it, in token of their contempt of an undutiful son.

Calgary, Alberta



"Now"

Rise ! for the day is passing,
And you lie dreaming on ;
The others have buckled their armor
And forth to the fight have gone :
A place in the ranks awaits you,
Each one has some part to play ;
The Past and the Future are looking
In the face of the stern To-day.

AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING. Hymn 508, Book of Praise.

God save our gracious King,
 Long live our noble King,
 God save the King :
 Send him victorious,
 Happy and glorious,
 Long to reign over us,
 God save the King.

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Isaiah 55 : 1-4.

Superintendent. Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.

School. Wherefore do ye spend money for that which is not bread ? and your labor for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Superintendent. Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.

School. Behold, I have given him for a witness to the people, a leader and commander to the people.

IV SINGING. Hymn 534, Book of Praise.

V. THE LORD'S PRAYER. Repeat together.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 67, Book of Praise.

Look, ye saints ! the sight is glorious !
 See the Man of Sorrows now ;
 From the fight returned victorious,
 Every knee to Him shall bow :
 Crown Him ! crown Him !
 Crowns become the Victor's brow.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Hebrews 4 : 14, 15.

Superintendent. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

School. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

IV. SINGING. Hymn 255, Book of Praise.

V. BENEDICTION.

Lesson I.

JESUS SETS MEN FREE

April 7, 1918

BETWEEN THE LESSONS—Just before the time of the lesson, while Jesus and his disciples were still at Capernaum, some of the scribes and Pharisees, who had come from Jerusalem, found fault with the disciples for eating with unwashed hands. This led to a discussion of Pharisaic traditions, and a sharp rebuke for the hypocrisy of the Pharisees. Soon after this Jesus, with the Twelve, went to the region of Tyre and Sidon, avoiding all publicity. This lesson is preceded by Christ's stern denunciation of the Pharisees, because of their scrupulous care regarding such trivial things as ceremonial washing of hands, and their neglect of the weighty things of life that did matter.

GOLDEN TEXT—If therefore the Son shall make you free, ye shall be free indeed.—John 8 : 36 (Rev. Ver.).

*Memorize Phil. 2 : 5-7.

THE LESSON PASSAGE—Mark 7 : 24-35. Study Mark 7 : 1-37.

24 And from thence he arose, and went ¹ into the borders of Tyre and ² Sidon, and entered into ³ an house, and would have no man know it; ⁴ but he could not be hid.

25 ⁵ For a certain woman, whose ⁶ young daughter had an unclean spirit, ⁷ heard of him, ⁸ and came and fell ⁹ at his feet:

26 ¹⁰ The woman was a Greek, a ¹¹ Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 ¹² But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and ¹³ to cast it ¹⁴ unto the dogs.

28 ¹⁵ And she answered and ¹⁶ said unto him, ¹⁷ Yes, Lord: ¹⁸ yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And ¹⁹ when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And ²⁰ again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the ²¹ coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to ²² put his hand upon them.

33 And he took him aside from the multitude ²³, and put his fingers into his ears, and he ²⁴ spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Eph'phatha, that is, Be opened.

35 And ²⁵ straightway his ears were opened, and the ²⁶ string of his tongue was loosed, and he spake plain.

Revised Version—¹away; ²Sidon. And he entered; ³a; ⁴and he; ⁵But straightway a woman; ⁶little daughter; ⁷having heard; ⁸Omit and; ⁹down; ¹⁰Now she; ¹¹Syrophenician by race. And she; ¹²And he said; ¹³Omit to; ¹⁴to; ¹⁵But she; ¹⁶saith; ¹⁷Yes; ¹⁸even the; ¹⁹she went away unto her house, and found the child laid upon the bed, and the devil gone out; ²⁰again he went out from the borders of Tyre, and came through Sidon unto; ²¹borders; ²²lay; ²³privately; ²⁴spat; ²⁵Omit straightway; ²⁶bound.

HOME DAILY BIBLE READINGS

M.—Bound by traditions, Mark 7 : 1-13.

T.—Jesus sets men free, Mark 7 : 24-30.

W.—Set free from infirmities, Mark 7 : 31-37.

Th.—Christian liberty, Gal. 5 : 1-13.

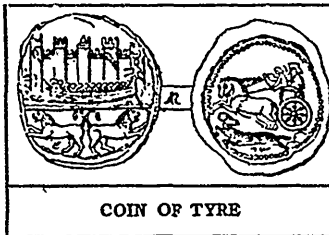
F.—Exhortation to freedom, 1 Thess. 5 : 14-21.

S.—Free from sin, Rom. 6 : 14-23.

S.—True freedom, John 8 : 30-39.

THE LESSON EXPLAINED

SEEKING REST.—24. From thence; Capernaum (see Between the Lessons). The hatred of Christ's enemies was becoming more intense. Jesus deems it best to retreat from the part of Galilee where he had been working. **Borders of Tyre and Sidon.**



COIN OF TYRE

He travels north west through Galilee towards the Mediterranean coast into Gentile territory. The word Tyre means "rock."

Tyre was a city with a great history, and in the time of Jesus it was still a populous city. Sidon means "fish town." It was 20 miles north of Tyre. No man know it. Jesus was seeking rest as well as refuge. Besides, he sought an opportunity for continuing the instruction of his disciples. Could not be hid. In ch. 3 : 8 we read that many had come

to hear Jesus from this region, so that his fame had preceded him.

FINDING FAITH.—25, 26. A certain woman . . . Greek . . . Syrophenician. Matthew calls her a Canaanitish woman. "Greek" indicates her religion, — a Gentile — and likely also her language. "Canaanitish" tells her race. She belonged to the Phenicians from Syria and not from Africa. Young daughter had an unclean spirit. Race, religion, history, all separate her from Jesus; but need brings her near. Besought him. In Matthew (see Matt 25 21 23) she uses the title, "thou son of David." Matthew also tells that at first Jesus answered her not a word. This was her first discouragement. Then the disciples wished to send her away, — the second discouragement. Then he said, "I was not sent but unto the lost sheep of the house of Israel," — the third discouragement.

27-30. Let the children first; the fourth discouragement. Children's bread . . . unto the dogs. In scripture, dogs are mentioned only with contempt. The Eastern dog was a scavenger, — filthy, cowardly, treacherous. The Jews called the Gentiles "dogs." But the word that Jesus uses is one that would not apply to the street dog, but to the little pet house dog. "The picture is of a family meal, with the dogs

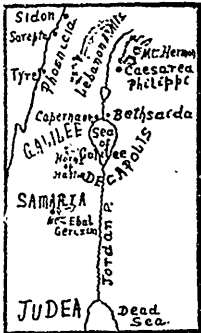
* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.

running round the table." Yet the dogs . . . eat of the children's crumbs. The woman sees a window of hope in Christ's words. Love for her daughter makes her both persistent and quick-witted. Even if the Jews are the children and the Gentiles are but dogs, the dogs get at least crumbs when the children get bread. Crumbs of Christ's divine love will satisfy her. For this saying; because it showed faith and love. In Matthew Jesus says, "O woman, great is thy faith." Found the devil gone. The miracle was performed at a distance.

III. DOING GOOD.—31. Departing from the coasts. "Coast" means district or region. Sea of Galilee . . . Decapolls; the east side of the Sea of Galilee. The demoniac who wished to follow Jesus and was forbidden (Mark 5:19) preached in this region. From this region Jesus had been asked to depart, Mark 5:17.

32-35. They bring. Loving friends help, as in the case of the paralytic borne of four. Deaf . . . impediment; deaf and defective in speech. They beseech him. The friends must plead his cause. Aside; a private miracle. Put his fingers. The miracle is gradual, not sudden. Looking up to heaven; a prayerful look. Sighed; a sympathetic heart. Ephphatha; a commanding word. Ears . . . opened spake plain; a touch, a look, a sigh, a word, a miracle.

THE GEOGRAPHY LESSON



Tyre was situated on the Mediterranean Sea. It was a great commercial city and the Tyrians were among the most famous sailors of the ancient world. They were skilled dye makers and glass workers. King Hiram, who supplied cedars for Solomon's temple, and Jezebel, the wife of Ahab and enemy of Elijah, belonged to this city.

Sidon was the rival city of Tyre, lying twenty miles to the north. It was originally a fishing village, but became a great city before Tyre, but eventually was overshadowed by its rival. It is the most northerly point mentioned in the ministry of Jesus.

LESSON QUESTIONS

24 Why did Jesus leave Galilee? Into what region did he go? What did he hope to find there? What prophet visited this part also? (1 Kgs. 17:1, 9, 10.) Did Christ remain hid?

25, 26 Who came to him? What cause for sorrow did she have? What was her race and religion? What did she ask of Jesus?

27-30 What words did Jesus speak to her? What people did Jesus think of as children? What people did he signify by the dogs? What answer did the woman make? What made the woman so persevering? Whom did Jesus say he was sent to save? (Matt. 15:24.) What did the woman find when she went home?

31-35 What new journey did Jesus now make? What unfortunate man was brought to Jesus? What did his friends ask for him? Where did Jesus take him? Who had preached the gospel in this region? (Mark 5:20.)

FOR DISCUSSION

1. Does blessing from Jesus depend on human faith?
2. Are we responsible for the salvation of others?

A PRAYER

We come to thee, O Christ, that we may be set free from our infirmities. Make us pure and holy, like thyself. Let sin no longer have dominion over us. Teach us to shudder at the approach of anything that dims the vision of thee. Show us how to see thee always, everywhere, in everything we do. And may others see in us something that makes them think of thee. We ask for thy name's sake. Amen.

Prove from Scripture—That sin is bondage.

Shorter Catechism—Ques. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?* A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

The Question on Missions—(Second Quarter, HOME LIFE IN KOREA)—1. What are Korean houses like? They are one story high with no cellar. The roof is tile or thatch. The walls are of mud; the doors and windows are of paper. The floor is raised and heated by pipes underneath. The floor is made of flat stones covered with mud and with straw mats.

FOR WRITTEN ANSWERS

1. With what different discouragements did the Syro-phœnician woman meet?
2. What did Jesus mean by the word "dogs"?
3. Mention the different steps in the curing of the deaf and dumb man.

SIGN NAME HERE

JESUS REQUIRES CONFESSION AND LOYALTY

April 14, 1918

BETWEEN THE LESSONS—The healing of the deaf and dumb man in Decapolis was followed by the feeding of the 4,000 (see vs. 1-10, and compare Matt. 15 : 32-39.) After this the Pharisees in Capernaum asked Jesus for a sign to prove that he was the Messiah (see vs. 11, 12, and compare Matt. 16 : 1-4). This sign Jesus refuses to give, and departs, with his disciples, to the other side of the lake, seeking privacy. On the way he warns the disciples against the leaven of the Pharisees and of Herod, (see vs. 13-21 and compare Matt. 16 : 5-12. Mark next records the healing of a blind man. Between this event and to-day's lesson must be placed the Jerusalem ministry recorded in John 7 : 2 to 10 : 21.

GOLDEN TEXT—If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8 : 34 (Rev. Ver.).

*Memorize Phil. 2 : 8.

THE LESSON PASSAGE—Mark 8 : 27-38. Study Mark 8 : 1 to 9 : 1.

27 And Jesus went ¹out, and his disciples, into the ²towns of Caesar[']ea Philip[']pi : and ³by the way he asked his disciples, saying unto them, ⁴Whom do men say that I am ?

28 And they ⁵answered, John the Bap[']tist : ⁶but some say, Eli[']as ; and others, Unc of the prophets.

29 And he ⁷saith unto them, But ⁸whom say ye that I am ? And Pe[']ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected¹⁰ of the elders, and ¹¹of the chief priests, and ¹²scribes, and be killed, and after three days rise again.

32 And he spake ¹³that saying openly. And Pe[']ter took him, and began to rebuke him.

33 But ¹⁴when he had turned about and looked on his disciples, he rebuked Pe[']ter, saying, Get thee be-

Revised Version—¹forth, and : ²villages ; ³in ; ⁴Who ; ⁵told him, saying ; ⁶and others, Elijah ; but others ; ⁷asked them ; ⁸who ; ⁹Omit And ; ¹⁰by ; ¹¹Omit of ; ¹²the ; ¹³he turning about, and seeing his disciples, rebuked Peter, and saith, ¹⁴mindest ; ¹⁵Omit that be ; ¹⁶he called unto him the multitude, ¹⁷and said, ¹⁸If any man would come ; ¹⁹would ; ²⁰and whosoever ; ²¹Omit the same ; ²²doth ; ²³to gain ; ²⁴forfeit his life. ²⁵For what should ; ²⁶life ; ²⁷For whosoever shall ; ²⁸generation, the Son of man also shall be ashamed of him.

HOME DAILY BIBLE READINGS

M.—Jesus requires confession and loyalty, Mark 8 : 27-33.

Th.—Loyalty to Jehovah, 1 Kgs. 18 : 30-39.

T.—A miraculous supply of food, Mark 8 : 1-13.

F.—Personal confession, Ps. 63 : 1-11.

W.—Teaching and healing, Mark 8 : 14-26.

S.—Following Jesus, Luke 9 : 57-62.

S.—Confessing Christ, Matt. 10 : 32-39.

THE LESSON EXPLAINED

I. A GREAT QUESTION.—27, 28. Jesus went out ; northward 30 miles along Jordan's east bank ; a beautiful, solitary region where Jesus and the disciples found quiet. Into the towns : parts or regions near Caesarea Philippi. Asked his disciples. An important moment has come for which Jesus prepared by prayer, Luke 9 : 18. Whom do men say . . . ? What do those outside the disciple band say ? John the Baptist. The guilty Herod was one who thought so, Matt. 14 : 2. Elias ; Elijah, who was to return, according to Mal. 4 : 5. Jesus' stern words might



HEAD OF PETER

suggest these two fearless, outspoken men to the people. Matthew says that some took Jesus to be Jeremiah, possibly because of the tenderness and compassion common to both. One of the prophets. All agree in seeing the greatness of the prophet in Jesus.

29, 30. Whom say ye . . . ? This is the all-important question. The answer will reveal whether or not his companionship, his teachings, his miracles, have revealed to them his real personality Peter answereth. Peter generally is the spokesman for the disciples. Thou art the Christ ; the answer Jesus hoped for. He is the Messiah. In Matthew (see Matt. 16 : 17) Jesus pronounces a blessing on Peter for this answer, and says that "on this rock," that is, the confession which Peter had made, he will build his church. Charged ; a very emphatic word. Tell no man. The time was not ripe. There was much more for the disciples to learn before they would be prepared to proclaim Jesus as the Messiah.

II. A GREAT REVELATION.—31-33. Began to

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary D.D., for Sabbath Schools, Confederation Life Bldg., Toronto.

teach. Now that the disciples know him to be Messiah, they must be taught some truths about his Messiahship. Suffer many things. He is to be a suffering Messiah. This is the first great truth. Rejected of . . . elders . . . chief priests . . . scribes. The elders were members of the supreme ecclesiastical court, the Sanhedrin. The scribes were the religious teachers. Killed. Christ's enemies seem completely victorious. After three days rise again; the second great truth of his Messiahship. Victory and resurrection come after suffering. Openly; plainly. Peter took him; somewhat apart. Began to rebuke; to protest against the idea of Christ suffering. Get thee behind me, Satan. Love prompted Peter so to speak, but in seeking to turn Christ from the cross, he was doing what Satan would do. Satan feared a suffering Messiah. Savourest not. Thou art not thinking of things . . . of God. Peter speaks from the human standpoint. Christ speaks from the divine standpoint.

III. A GREAT COMMAND.—34-38. Whosoever will come; wills to come. Deny himself; say no to his lower self. Take up his cross; a cross for the disciple as well as for the master. Luke adds the word "daily." Whosoever will save his life. This gives the reason for Christ's great command. The cross is the way of victory. Scheming selfishness loses life. Loving sacrifice saves it. For my sake. The losing is to be for love's sake. Gain . . . world . . . lose . . . soul. The whole sum of earthly things is put in the scales against the soul. The soul outweighs them all. Dan Crawford says a man should not exchange even his own smile for the whole world. Whosoever shall be ashamed. The disciple is not only to follow Jesus, he is to own him openly before the world, or else Christ will in the great day be ashamed of him.

In ch. 9:1 Jesus says that some standing before him should see him come in the glory of his kingdom.

THE GEOGRAPHY LESSON

CESAREA PHILIPPI lay to the north at the foot of the spurs of the snow-capped Mount Hermon and near one of the sources of the Jordan. It was the most northerly city of the Holy Land in the time of Jesus. Its ancient name was Paneas. Herod the Great built a temple of pure white marble there. His son Philip, in whose tetrarchy the city was, enlarged and beautified it and called it Caesarea in honor of Caesar Augustus, Emperor of Rome. It was known as Caesarea Philippi, to distinguish it from Caesarea on the sea coast.

LESSON QUESTIONS

27, 28 Where did Jesus journey with his disciples? What was the first question he put to the disciples? Whom did the people take Jesus to be? What had happened to John the Baptist? (Matt. 14:10.)

29, 30 What was the second question of Jesus? Who answered for the disciples? What was his answer? What blessing did Jesus pronounce on Peter for this answer? (Matt. 16:17.)

31-33 Who were to reject Jesus? What was to be his fate? What was to happen after his death? Who began to rebuke Jesus? What was Christ's stern answer?

34-38 What must those who follow Jesus do? How do we lose our life? How do we save it? What is of more value than gaining the whole world? What parable shows the worthlessness of gain? (Luke 12:16-21.) What does Jesus say of those who shall be ashamed of him? How is Jesus to come?

FOR DISCUSSION

1. Is loyalty to Christ possible without confession of Christ?
2. Is love of self right or wrong?

A PRAYER

Our Father, we come to thee again for fresh supplies of thy grace. Teach us the need of looking to thee at all times for the pouring out of thy Spirit upon us. Show us how to dwell with thee, to follow thee, to serve thee with all our might. And show us how unworthy are all excuses that hold us back from accepting thy glorious invitation to take thy name upon us. Amen.

Prove from Scripture—That obedience is the best service.

Shorter Catechism—Ques. 13. Did our first parents continue in the estate wherein they were created? A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

The Question on Missions—2. Tell about the meals in a Korean family. Poor Koreans often have nothing but millet or potatoes, and in winter many have only two meals a day. A good meal consists of rice or millet, a pickle called kimchi, a brown sauce, fish, vegetables, and hot water. Men and women eat separately, the men first.

FOR WRITTEN ANSWERS

1. What two new truths about his Messiahship does Jesus reveal to the disciples?
2. What was there in Jesus to suggest John the Baptist? or Jeremiah?
3. What is the test of discipleship?

SIGN NAME HERE.....

Lesson III.

JESUS TRANSFIGURED

April 21, 1918

BETWEEN THE LESSONS—To-day's lesson follows immediately upon that of last Sunday.

GOLDEN TEXT—This is my beloved Son: hear ye him.—Mark 9:7 (Rev. Ver.)

*Memorize Phil. 2:5-8.

THE LESSON PASSAGE—Mark 9:2-10. Study Mark 9:2-29.

2 And after six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into ²an high mountain apart by themselves: and he was transfigured before them.

3 And his ³raiment became ⁴shining, exceeding white ⁵as snow; so as no fuller on earth can ⁶white them.

4 And there appeared unto them ⁷Eli'as with Mo'ses: and they were talking with Je'sus.

5 And Pe'ter ⁸answered and said to Je'sus, ⁹Master, it is good for us to be here: and let us make three tabernacles; ¹⁰one for thee, and one for Mo'ses, and one for ¹¹Eli'as.

6 For he wist not what to ¹²say; for they ¹³were sore afraid.

7 And there ¹⁴was a cloud ¹⁵that overshadowed them: and ¹⁶a voice came out of the cloud, ¹⁷saying, This is my beloved Son: hear ¹⁸him.

8 And suddenly, ¹⁹when they had looked round about, they saw no ²⁰man any more, save Je'sus only with themselves.

9 And as they ²¹came down from the mountain, he charged them that they should tell no man what things they had seen, ²²till the Son of man ²³were risen from the dead.

10 And they kept ²⁴that saying with themselves, questioning one with another what the rising ²⁵from the dead should mean.

11 And they kept ²⁶that saying with themselves, questioning one with another what the rising ²⁷from the dead should mean.

12 And they kept ²⁸that saying with themselves, questioning one with another what the rising ²⁹from the dead should mean.

13 And they kept ³⁰that saying with themselves, questioning one with another what the rising ³¹from the dead should mean.

14 And they kept ³²that saying with themselves, questioning one with another what the rising ³³from the dead should mean.

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19 And they kept ⁴²that saying with themselves, questioning one with another what the rising ⁴³from the dead should mean.

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23 And they kept ⁵⁰that saying with themselves, questioning one with another what the rising ⁵¹from the dead should mean.

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36 And they kept ⁷⁶that saying with themselves, questioning one with another what the rising ⁷⁷from the dead should mean.

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136 And they kept ²⁷⁶that saying with themselves, questioning one with another what the rising ²⁷⁷from the dead should mean.

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142 And they kept ²⁸⁸that saying with themselves, questioning one with another what the rising ²⁸⁹from the dead should mean.

143 And they kept ²⁹⁰that saying with themselves, questioning one with another what the rising ²⁹¹from the dead should mean.

HOME DAILY BIBLE READINGS

M.—Jesus transfigured, Mark 9:2-10.

T.—The disciples' failure, Mark 9:11-18.

W.—The dumb spirit cast out, Mark 9:19-29.

S.—Changed into Christ's Image, 2 Cor. 8:9-18.

Th.—Prayer and service, Luke 9:30-37.

F.—Elisha at prayer, 2 Kgs. 4:27-37.

S.—Efficacy of prayer, James 5:13-18.

THE LESSON EXPLAINED

I. A GLORIOUS SIGHT.

—2, 3. After six days; after the great events of the last lesson at Casarea Philippi. Peter, James, and John; the same three that Jesus took to witness the raising of Jairus' daughter. High mountain. One tradition says it was the Mount of Olives near Jerusalem, but it does not answer the description "high." Another tradition says Mount Tabor, but more likely it would be some mountain in the district where Jesus happened to be. Mount Hermon (see Geography Lesson) answers the description and the locality. Hermon was high, which the Mount of Olives was not; it was secluded, whereas Tabor had a fortified town on its summit. Hermon, also, was in the direction in which Jesus was traveling in last lesson. Apart by themselves; for prayer, Luke tells us. He was transfigured; totally changed in appearance. This happened while he prayed, Luke 9:29. Raiment; his clothes. Shining, exceeding white; glistening white, like snow in the sun. For "shining" the Rev. Ver. has "glistening," a word used to describe the flash of polished steel or brass or gold. No fuller; an Oriental cleanser of garments. No human skill could produce this whiteness. Matthew adds that "his face did shine as the sun."



THE TRANSFIGURATION: Raphael

4. Elias with Moses.

tion It was addressed to the disciples this time. Hear him. The disciples are to believe Christ even when he speaks of things hard to accept like his death. Christ has been confirmed by Moses, Elias and God.

III. A LONG SILENCE.—8-10. Suddenly. The company disappears as suddenly as it came. Looked round about. Matthew tells that the disciples had fallen on their faces at the sound of the voice. Tell no man. The mountain top experience meant a great deal for the disciples. They had seen the glory of Jesus, they had seen Moses and Elias, they had heard the voice of God, but they were not to talk of it at present. Till the Son of man were risen. After the resurrection they would understand the meaning of the Transfiguration better themselves. Moreover, if they told the people about the Transfiguration just now, it might have excited false expectations in their minds. Kept that saying with themselves. They obeyed the command to keep silent. Questioning one with another. The command did not prevent them from discussing among themselves. What the rising from the dead should mean. This tells what puzzled them. It was not the resurrection of the dead generally that perplexed them, but how the death and resurrection of Jesus would fit in with their idea of the Messiah and his kingdom.

In vs. 11-13 Jesus explains about the coming of Elijah, and vs. 14-29 tell of the healing of the boy possessed by a dumb spirit.

the heat of the summer sun, you look up to Mount Hermon and see that its great dome is covered with eternal snow.

LESSON QUESTIONS

2-4 What disciples did Jesus take with him on this occasion? When did he take these three before? Where did he lead them? What mountain is supposed to be the scene of this lesson? What happened on the mountain top? What was Jesus doing when he was transfigured? What were his garments like? Whom did the disciples see with Jesus? What were they talking about? (Luke 9:31.)

5-7 What suggestion did Peter make? In what feast were booths used? (Deut. 16:13; Neh. 8:15, 16.) How did the experience affect the disciples?

8-10 By what were they overshadowed? What came out of the cloud? What did it say about Jesus? What did it say to the disciples? Who was left when the cloud passed? What command did Jesus give to the disciples? When were they to tell of their experience? Did they obey this command? About what did they question with one another?

FOR DISCUSSION

1. Did Jesus abolish what Moses and Elijah stood for?
2. Can we serve Christ better in a solitary or in a social life?

A PRAYER

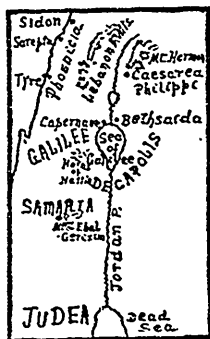
Show us thy glory, Lord Jesus, that we may be changed into thine image. We are so tired of ourselves. We would be like thee. Wash us, purify us, make us what thou wouldst have us become. Keep us free from sin, and make us useful to thee in thy work and to others of thy children in their struggles. And to thee shall be all the glory. Amen.

Prove from Scripture—That Moses looked for Christ.

Shorter Catechism—Ques. 14. What is sin? A. Sin is any want of conformity unto, or transgression of, the law of God.

The Question on Missions—3. What sort of furniture have Koreans? There are wooden boxes for clothing; a charcoal fire in a box; wooden blocks for pillows; bedding on little shelves; sometimes a little table with a few books and writing materials. In the kitchen are pots and dishes and little food tables about ten inches high and fourteen inches in diameter.

THE GEOGRAPHY LESSON



MOUNT HERMON, the supposed scene of the Transfiguration, stands on the northeast border of Palestine. It forms the southern end of the Anti-Lebanon range. It is easily the most commanding mountain in the whole of Palestine. Its height is about ten thousand feet. From its bold appearance it is called "the king of Syria." Two of the sources of the Jordan are at its base. When all the country round is parched with the

FOR WRITTEN ANSWERS

1. What two parts of the Old Testament did Moses and Elias represent?
2. What encouragement was there for Jesus in the Transfiguration?
3. Why did Jesus command the disciples to silence?

SIGN NAME HERE.....

Lesson IV.

JESUS REBUKES SELFISHNESS

April 28, 1918

BETWEEN THE LESSONS—Coming down from the Transfiguration on the mountain, Jesus found that a man had brought to his disciples his son, who was possessed by a dumb spirit, that they might heal him. This they were not able to do. When Jesus came on the scene, the distracted father appealed to him, and he immediately cured the lad. *Vs. 14-29.*

GOLDEN TEXT—If any man would be first, he shall be last of all, and minister of all.—*Mark 9: 35 (Rev. Ver.).*

*Memorize Phil. 2: 9-11.

THE LESSON PASSAGE—*Mark 9: 33-42. Study Mark 9: 30-50.*

33 And ¹he came to Capernaum: and ²being in the house he asked them, What ³was it that ye disputed among yourselves by the way?

34 But they held their peace: for ⁴by the way they had disputed among themselves, who *should be the greatest.*

35 And he sat down, and called the twelve, and ⁵saith unto them, If any man ⁶desire to be first, ⁷the same shall be last of all, and ⁸servant of all.

36 And he took a ⁹child, and set him in the midst of them: and ¹⁰when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such ¹¹children in my name, receiveth me, and whosoever ¹²shall receive me, receiveth not me, but him that sent me.

Revised Version—¹they, ²when he was in; ³were ye reasoning in the way; ⁴they had disputed one with another in the way, who was the greatest; ⁵he; ⁶would be; ⁷minister; ⁸little; ⁹taking him; ¹⁰receiveth; ¹¹John said unto him; ¹²Omit five words; ¹³followed; ¹⁴mighty work; ¹⁵and be able quickly to speak; ¹⁶for us; ¹⁷Omit three words; ¹⁸are Christ's; ¹⁹in no wise; ²⁰cause; ²¹on me to stumble, it were better; ²²if a great.

38 ¹¹And John answered him, saying, Master, we saw one casting out devils in thy name, ¹²and he followeth not us: and we forbid him, because he ¹³followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a ¹⁴miracle in my name, ¹⁵that can lightly speak evil of me.

40 For he that is not against us is ¹⁶on our part.

41 For whosoever shall give you a cup of water to drink ¹⁷in my name, because ye ¹⁸belong to Christ, verily I say unto you, he shall ¹⁹not lose his reward.

42 And whosoever shall ²⁰offend one of these little ones that believe ²¹in me, it is better for him ²²that a millstone were hanged about his neck, and he were cast into the sea.

HOME DAILY BIBLE READINGS

M.—Jesus rebukes selfishness, Mark 9: 30-42.

Th.—True greatness, Luke 22: 24-30.

T.—Dealing with offenders, Mark 9: 43-50.

F.—Love, the great corrective, 1 Cor. 13: 1-13.

W.—A mother's ambition, Matt. 20: 20-28.

S.—A cure for greed, James 4: 1-10.

S.—Warning against strong drink, Isa. 28: 1-7.

THE LESSON EXPLAINED

I. THE GREATNESS OF THE SERVANT.—33, 34. Came to Capernaum; from the Mount of Transfiguration southward to Capernaum. In the house; possibly Peter's or Matthew's. Asked them. An opportune time had come. What was it...ye disputed. The discussion had been keen and heated. By the way; as they journeyed. Held their peace. Even Peter has nothing to say. They are silent because they now feel somewhat ashamed. Who should be...greatest; not who should be greatest in character, but greatest in rank and power in the kingdom. In all probability the selection of Peter, James and John from the rest to be with Christ on the Mount of Transfiguration suggested this question. These three disciples seemed to be privileged.

35. Sat down...called the twelve; as a teacher with his pupils. If any man desire to be first. Jesus does not rebuke the desire for greatness. He shows its true nature and its secret of realization. Last of all. Greatness is not order, precedence, rank. It is a willingness to be last. Servant of all. Greatness is not receiving, but giving service. This is the Christian ideal.

II. THE GREATNESS OF THE CHILD.—36, 37. He took a child; looking on in childish curiosity or attracted by the master. The child is to be an object lesson in greatness. In the midst; that all might see. In his arms; because of his love for the child. Whosoever shall receive; with love. One of such

children; not only this little child, or other children. The child stands for all who are insignificant, defenceless, dependent. The attitude to such is the test of greatness. In my name. This is the motive of service-love of Christ. Receiveth me...receiveth...him that sent me. The fortunes of Christ and God are bound up in the helpless. The disciples are thus led to see that greatness is not a thing to be disputed about or selfishly sought after. If they find service, greatness will find them.

III. THE GREATNESS OF A CUP OF WATER.—38. John answered. For the only time mentioned in this gospel, John is the spokesman. Saw one casting out devils. Evidently this person was doing a good work successfully. In thy name. He was not taking the glory to himself. Jesus had spoken of doing good "in my name," and this phrase had sug-



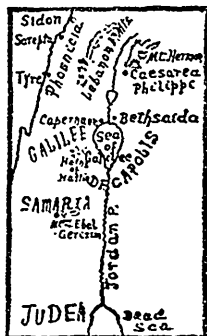
THE CHILD IN THE MIDST

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goated the incident to John's mind, for this man was doing something in Christ's name. We forbid . . . followeth not us. He did not belong to the disciple band and therefore seemed to be without that authority to cast out demons which Jesus had conferred on the disciples. John is now wondering whether it was right to have forbidden him.

39-42 Forbid him not. Jesus says that this forbidding was wrong. No man . . . shall do a miracle in my name. The question is not to what following or band a man belongs, but first, is he doing good? Second, is he doing it from the right motive—in Christ's name? Lightly speak evil of me. Such a man is not a rival or competitor or enemy. It is oneness of spirit, not oneness of organization that tells. Not against us . . . on our part. Elsewhere Jesus says that he that is not with me, is against me. He was then dealing with the sin of neutrality, the man who was doing nothing. This is a case of one who is not in the disciples' band, but is in the work. A cup of water. All service, great and small, casting out demons, giving a cup of water, anything done by any one, anywhere, for the sake of Christ, has its reward. Better . . . a millstone. To offend the weak has its corresponding penalties.

THE GEOGRAPHY LESSON



The exact site of CAPERNAUM is not known, but we know that it was near the Lake of Galilee, and on or near the beautiful plain of Gennesaret. Jerusalem alone surpassed Capernaum as a meeting place for all nationalities, for it lay on the highway to Damascus and the Euphrates, to Jerusalem and to Egypt and to the coast. Peter and Andrew settled in this place, and it was called Christ's own city. It was the scene of many of Christ's miracles, such as the healing of the paralytic borne of four. It was denounced by Christ for its unbelief.

It was denounced by Christ for its unbelief.

LESSON QUESTIONS

33-35 What town is the scene of the lesson? What question did Jesus put to his disciples? What answer did they make? What had the disciples been disputing about? About what does Christ begin to teach the disciples?

36, 37 How did he illustrate his teaching? Where did he place the child? What action showed his love for the child? What other incident shows Christ's love for the child? (Luke 18:15, 16.) In whose name must we receive the children? Whom do we receive with the children?

38 What disciple then spoke to the master? What had the disciples seen a certain man do? In whose name had he done it? Why had they sought to stop him?

39-42 Did Jesus approve of the disciples' action? On what grounds? What little act of service does Christ mention? What does Christ say about such an act? What passage shows Christ's remembrance of service? (Matt. 25:35.) How great is an offence against Christ's little ones?

FOR DISCUSSION

1. Is it right to cherish a desire for greatness?
2. Which is the more injurious to a good cause, indifference or active opposition?

A PRAYER

Weary of self and the burden of sin, longing for thee, and purity within, we come to thee, O Saviour of the world. How canst thou look upon us, who are so unlovely? We thank thee that thou hast a welcome for us, that thou dost care for us, that thy love is ever the same. Let thy love enfold us and thy grace transform us. For thy name's sake. Amen.

Prove from Scripture—That service merits the highest honor.

Shorter Catechism—Review Questions 12-14.

The Question on Missions—4. What work is done in the home by boys and girls and young people? The boys help with outdoor work. The girls help in the household work. Young men farm, trade, fish, cart merchandise, and do coolie labor. Young women wash and iron, care for the children, and do the household work.

FOR WRITTEN ANSWERS

1. What probably gave rise to the disciples' dispute?
2. What is the best proof of greatness?
3. Who are the true friends of Christ?

SIGN NAME HERE

Lesson V. JESUS SETS NEW STANDARDS OF LIVING May 5, 1918

BETWEEN THE LESSONS—Soon after the last lesson Jesus left Galilee, where he had been teaching and working for many months, and, crossing the Jordan, came to the districts east of the river opposite to Judea. This part of the country was known as Perea. He was safer here than in Galilee. The population was largely Gentile and was more directly under the government of Rome. There was less opportunity, therefore, for persecution by his enemies, the Pharisees, or by fanatical crowds, and the nearby desert offered a refuge from danger. Here Jesus resumed his public ministry. The interval between last lesson and to-day's was three or four months, the events of which are omitted by Mark, but are recorded by Luke. Jesus was now on his last journey to Jerusalem.

GOLDEN TEXT—Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6 : 33 (Rev. Ver.).

*Memorize Phil. 2 : 5-11.

THE LESSON PASSAGE—Mark 10 : 17-27. Study Mark 10 : 1-31.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Revised Version—1 as he was going; 2 ran one to him; 3 none is good save one, even God; 4 kill; 5 commit adultery; 6 Do not defraud; 7 Omit answered and; 8 things; 9 And Jesus looking upon him; 10 Omit thy way; 11 Omit five words; 12 But his countenance fell at the saying; 13 he; 14 sorrowful; 15 was one that had; 16 amazed; 17 a needle's eye; 18 exceedingly, saying unto him, Then who can; 19 Omit And; 20 all things are possible with God.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

HOME DAILY BIBLE READINGS

M.—Jesus sets new standards of living, Mark 10 : 17-31.

T.—The sacredness of marriage, Mark 10 : 1-12.

W.—Jesus and the children, Mark 10 : 13-16; Matt. 18 : 1-6.

S.—Love fulfilling the law, Rom. 13 : 1-10.

Th.—The Ten Commandments, Ex. 20 : 2-17.

F.—Rules of conduct, Lev. 19 : 11-18.

S.—Love for God and man, Matt. 22 : 34-40.

THE LESSON EXPLAINED

I. A GREAT QUESTION.—17. When he was gone forth; along the road in Perea on his way to Jerusalem. Into the way; Rev. Ver. Margin, "on his way." Came one running. This shows his earnestness. Matthew tells us he was young (see Matt. 19 : 22). Luke says (Luke 18 : 18) that he was a ruler of the synagogue. He was also wealthy. Kneeled to him; in token of deep respect to Jesus as a great teacher. Good Master. The word "Master" means "Teacher." What shall I do? He has wealth, youth, position, but his soul is unsatisfied. Inherit eternal life. This he feels to be the need of life. He hopes to add this last and greatest good by the doing of some thing.

18-20. Why callest thou me good. The young man regards Jesus as a teacher only. Jesus does not deny his right to this title, but reminds the young man that God alone is good, and his will revealed in his Word and in conscience teaches us what we should do. Thou knowest the commandments. In Matthew we read, "if thou wilt enter into life, keep the commandments." The Commandments quoted are those that deal with the relations of a man with fellow man. This is one test of a true life. All these

have I observed from youth. This is not a boastful, self-righteous answer. It means that in the ordinary sense and judged by ordinary standards, the speaker lived a moral life. But he knows that the ordinary way of keeping commandments has not satisfied him. Therefore he asks, "What lack I yet?" (see Matt. 19 : 20).

II. A GREAT TEST.—

21, 23. Jesus beholding him; not merely looking at him, but searching his soul. Loved him; for what he was, and for what he might be. One thing thou lackest; one thing, but this one thing was all important. Go...sell... give. This is the great test. Eternal life can only come through sacrifice. It is not a question of doing



THE RICH YOUNG MAN

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some new thing, but of being something new. The ruler's whole attitude to life must change. Treasure in heaven. He must learn the wealth of poverty. Come, take up the cross . . . follow me. He must find a new burden and a new companionship in Christ. Sad at that saying. The test seems too severe. Went away grieved. He fails to answer the test. For he had great possessions. And the great possessions possessed him. Christ's test revealed the great defect of the young man's character.

III. A GREAT DIFFICULTY.—23-25. How hardly; with what difficulty. They that have riches. Jesus is using the young ruler as an example. The disciples were astonished. They are thinking of riches in themselves instead of the state of soul that riches produce. Them that trust in riches; they that count riches the great thing of life. Easier for a camel; a vivid picture of the difficulty. Eye of a needle. Whether we take this literally or as suggested below, the idea is that of utter impossibility. A man cannot cling to wealth as an indispensable thing and lay hold of eternal life.

25, 27. Astonished out of measure. They do not yet distinguish between the possession of riches and the passion for riches. With men . . . impossible . . . not with God. Men cannot master their own selfish hearts, but God changes human hearts. The young ruler went away sorrowing, and it may be that his sorrow may, by God's grace, become the great decision for Christ.

THE EYE OF A NEEDLE

The gates of an Oriental city were closed at a certain hour. This was necessary for the defence of the city against robbers and enemies. Very often there was a little door in the larger leaf of the gate through which travelers might be admitted. But it would be impossible for any beast of burden to enter by that aperture. Some think it was this that Jesus was thinking of when he spoke of the eye of a needle. Others take it quite literally as the eye of a needle. In any case, the meaning is unmistakable.

LESSON QUESTIONS

17-20 Who came to Jesus on the way? What showed his earnestness? What respect did he show

to Jesus? What did he call Jesus? What did Jesus say to this? Who else came once to consult Jesus? (John 3:1, 2.) What was the ruler's question to Jesus? What Commandments did Jesus quote? What was the ruler's answer?

21, 22 How did Jesus feel towards this young man? What new command did Jesus give to him? What similar command did Jesus once give? (Mark 1:17.) How did the young man receive this command? Why did he go away?

23-25 What did Jesus say about those who have riches? What does the psalmist say about riches? (Ps. 62:10.) How did the disciples feel about Christ's words? What illustration does Jesus use to show the impossibility of a rich man's entering the kingdom?

26, 27 What question did the disciples ask among themselves? Who could do the thing which was impossible to man?

FOR DISCUSSION

1. Does Jesus condemn the seeking or enjoying of riches?
2. May riches be as great a temptation to the poor man as to the rich man?

A PRAYER

Lord, save us from selfishness. Let our hearts go out to others. Fill us with the joy that comes to those who serve. Take away all thoughts of jealousy. Let covetousness be far from us. And make us like thyself. Amen.

Prove from Scripture—That love fulfils God's law.

Shorter Catechism—Ques. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

The Question on Missions—5. What games do they play? Little girls play at housekeeping. They also skip with ropes, swing, and jump in the air from boards balanced over a block. Boys wrestle, swim, play hopscotch, duck on the rock, fly kites, etc. If they are in a Christian school they often play tennis, baseball, football, and engage in jumping, running, etc.

FOR WRITTEN ANSWERS

1. Why did Jesus love the young man in the lesson?
2. What did Jesus ask the young man to do?
3. What does trusting in riches mean?

SIGN NAME HERE

Lesson VI.

JESUS FACES THE CROSS

May 12, 1918

BETWEEN THE LESSONS—Jesus is still on his way to Jerusalem. The lesson shows us our Lord and his disciples walking toward the holy city, while multitudes were thronging the way to the Passover feast, the great spring festival of the Jews, held at the same time as our Easter. Jesus was walking alone, the disciples following behind, so as not to disturb the thoughts of the master.

GOLDEN TEXT—He humbled himself, becoming obedient even unto death, yea, the death of the cross.—Philippians 2 : 8 (Rev. Ver.).

*Memorize Matt. 5 : 13, 14.

THE LESSON PASSAGE—Mark 10 : 32-45. Study Mark 10 : 32-52.

32 And they were in the way going up to Jeru'salem ; and Je'sus¹ went before them : and they were amazed ; and² as they followed, they were afraid. And he took again the twelve, and began to tell them³ what things should happen unto him,

33 Saying, Behold, we go up to Jeru'salem ; and the Son of man shall be delivered unto the chief priests, and⁴ unto the scribes ; and they shall condemn him to death, and shall deliver him⁵ to the Gen'tiles :

34 And they shall mock him, and shall⁶ scourge him, and shall⁷ spit upon him, and shall kill him : and⁸ the third day he shall rise again.

35 And⁹ James and John, the sons of Zeb'edee, ¹⁰came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall¹¹ desire.

36 And he said unto them, What would ye that I should do for you ?

37 ¹²They said unto him, Grant unto us that we may sit, one on thy right hand, and¹³ the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye¹⁴ ask : can ye drink of the cup that I drink¹⁵ of ?

Revised Version—I was going, ¹they that followed were ; ²the things that were to happen ; ³Omit unto ; ⁴unto ; ⁵spit upon ; ⁶scourge ; ⁷after three days ; ⁸there come near unto him, ⁹saying unto him ; ¹⁰ask of thee ; ¹¹And they ; ¹²one ; ¹³ask. Are ye able to drink the ; ¹⁴Omit of ; ¹⁵or to be ; ¹⁶are able ; ¹⁷The cup that I drink ye shall drink ; ¹⁸or ; ¹⁹is for them ; ²⁰hath been ; ²¹moved with indignation concerning ; ²²And Jesus ; ²³lord it over ; ²⁴over ; ²⁵it is not so among ; ²⁶would become ; ²⁷would be first among you ; ²⁸veny the

¹⁸ and be baptized with the baptism that I am baptized with ?

39 And they said unto him, We¹⁷ can. And Je'sus said unto them,¹⁸ Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized :

40 But to sit on my right hand¹⁹ and on my left hand is not mine to give ; but it²⁰ shall be given to them for whom it²¹ is prepared.

41 And when the ten heard it, they began to be²² much displeased with James and John.

42²³ But Je'sus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles²⁴ exercise lordship over them, and their great ones exercise authority²⁵ upon them.

43 But²⁶ so shall it not be among you ; but who-soever²⁷ will be great among you, shall be your minister :

44 And who-soever²⁸ of you will be the chiefest, shall be servant of all.

45 For²⁹ even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

HOME DAILY BIBLE READINGS

M.—Jesus faces the cross, Mark 10 : 32-45.

T.—Sight for the blind, Mark 10 : 46-52.

W.—The shepherd smitten, Zech. 13 : 1-19.

Th.—Christ's sufferings foretold, Isa. 53 : 1-12.

F.—Suffering for us, Heb. 2 : 1-10.

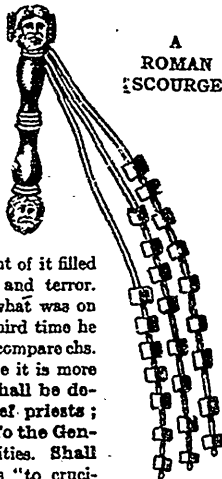
S.—Humbled and exalted, Phil. 2 : 1-11.

S.—Glorying in the cross, Gal. 6 : 9-18.

THE LESSON EXPLAINED

I. AMAZED DISCIPLES.—32-34. Jesus went before them.

Jesus separated himself from the disciples and went on alone as if in deep thought about something. Amazed and . . . afraid. They felt that the mind of Jesus was facing the cross which lay before him, and the very thought of it filled them with astonishment and terror. Began to tell them ; what was on his mind. This is the third time he speaks about his death (compare chs. 8 : 31 ; 9 : 31). This time it is more detailed and graphic. Shall be delivered ; by Judas. Chief priests ; Anas and Caiaphas. To the Gen'tiles ; the Roman authorities. Shall kill him. Matthew says "to crucify." So far this is the triumph of



Christ's enemies. He shall rise again. Note these words. They are Christ's plans. There is resurrection as well as crucifixion.

II. SELFISH DISCIPLES.—35-37. James and John. Matthew tells that their mother Salome came with them. Sons of Zebedee. Zebedee was left with the hired servants when his sons followed Jesus, ch. 4 : 20. Whatsoever we shall desire. Remember that Jesus had just been telling of his coming sufferings. Doubtless words of sympathy would have been welcome. But James and John are thinking only of themselves. What would ye. Jesus makes no blind promise. On thy right hand . . . left hand. They wish to be near Jesus, but when and where ? In thy glory. Jesus will carry his cross alone, will die alone. These disciples are willing to share his glory with him.

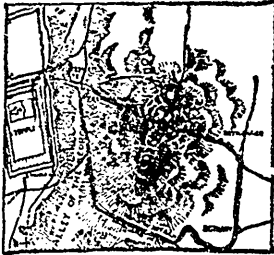
33-40. Know not what ye ask. The request was thoughtless as well as selfish. Can ye drink . . . the cup. Jesus speaks of his coming suffering as drinking a cup of pain and as a baptism of agony. The disciples must get their glory by suffering like the master. We can. They do not realize how they shall forsake Jesus when the danger comes. Ye shall indeed drink. The time is coming when they will

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be strong enough to endure. John will suffer lonely exile, while James will be the first martyr of the apostles' band. **Not mine to give; not to give as a king could give to his favorites. For whom it is prepared.** There is to be a correspondence between the glory of the chief seats and the character of those who occupy them.

III. INDIGNANT DISCIPLES.—21-45. Much displeased; not because James and John had been so thoughtless towards Jesus, but because they had tried to forestall them. **Called them.** They all needed a lesson. **Which are accounted to rule; those regarded as rulers. Exercise lordship. exercise authority; exercise despotic power over their inferiors for their own interests. So shall it not be among you.** There is to be a difference in Christian ideals. **Chiefest . . . servant.** Service is the supreme thing. **Even the Son of man. The king of the kingdom is the greatest servant. Give his life a ransom. Ransom is the slave's price of deliverance. Christ came to serve by his life and liberate by his death**

THE GEOGRAPHY LESSON



JERUSALEM was the national and religious centre of the land. It was a city of remarkable situation, being situated on the edge of the highest tablelands in the country. On the west, south and east there are deep

ravines edging the city. On the north it is practically level with the rest of the land. The traveler approaching the city from the east or west is struck by its remarkable appearance. The psalmist describes it well: "Beautiful for situation, the joy of the whole earth, is mount Zion . . . the city of the great King."

LESSON QUESTIONS

32-34 Where were Jesus and the disciples going? What unusual thing did Jesus do? What amazed the

disciples? About what did Jesus begin to tell? What were the chief priests to do? What were the Gentiles to do? What was to happen on the third day?

35-37 Who was the mother of James and John? Where do we read of Zebedee? (Ch. 1:20.) What did James and John first say to Christ? What request did they then make?

38-40 What did Jesus ask about the cup and the baptism? What did he mean by cup and baptism? When did James and John show their unreadiness to drink Christ's cup? (Ch. 14:50) To whom do the chief places in glory belong?

41-45 How did the other disciples feel towards James and John? What do the great among the Gentiles do? What is to be greatness among the disciples of Christ?

FOR DISCUSSION

1. Was Christ's death on the cross a defeat or a victory?

2. Does Christ expect his followers to share his sufferings?

A PRAYER

Lord, teach us our own weakness that we may know thy strength; our own littleness that we may know thy greatness. Enable us to let go of everything that hinders our vision of thee, and show us how to look into thy face always that we may be transformed into thine image, that thou mayest be glorified. Amen.

Prove from Scripture—That Jesus requires self-denial.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—6. Have they books to read? They may have a few old books on Confucius, Mencius, or Chinese history. Christians, besides these, have Bibles, hymn books, and some religious books and tracts if they can afford to buy them. There are practically no works of fiction or up-to-date magazines.

FOR WRITTEN ANSWERS

1. Why was the request of James and John a selfish one?

2. How did James and John afterwards drink the master's cup?

3. For what did Jesus say he came into the world?

3 SIGN NAME HERE

Lesson VII. JESUS EXERCISING KINGLY AUTHORITY May 19, 1918

BETWEEN THE LESSONS—Soon after the last lesson Jesus healed two blind men near Jericho (see ch 10 : 46-52, compare Matt. 20 : 29-34 and Luke 18 : 35-43). Entering into Jericho, he pays a visit to Zacchaeus, a publican (Luke 19 : 1-10) and utters the parable of the Pounds, Luke 19 : 11-28. From Jericho he goes to Bethany, arriving there on Friday, March 31, A.D. 30, John 12 : 1. On Saturday evening the anointing by Mary took place (see ch. 14 : 3-9, and compare Matt. 26 : 6-13 ; John 12 : 2-11). On Sunday Jesus made his public entry into Jerusalem, paid a visit to the temple and returned to Bethany, ch. 11 : 1-11 (compare Matt. 21 : 1-11, Luke 19 : 29-44 and John 12 : 12-19). On Monday Jesus again went to Jerusalem. On the way the incident of the cursing of the barren fig tree took place. After cleansing the temple the master returned once more to Bethany (see ch. 11 : 12-19). Vs. 27-33 belong to Tuesday, when Jesus again went to Jerusalem.

GOLDEN TEXT—All authority hath been given unto me in heaven and on earth.—Matthew 28 : 18 (Rev. Ver.)

*Memorize Matt. 5 : 15, 16. **THE LESSON PASSAGE**—Mark 11 : 15-18, 27-33. Study Mark 11 : 1-33.

15 And they come to Jeru'salem : and ¹ Jesus went into the temple, and began to cast out them that sold and ² bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold ³ doves ;

16 And ⁴ would not suffer that any man should carry ⁵ any vessel through the temple.

17 And he taught, ⁶ saying unto them, Is it not written, My house shall be called ⁷ of all nations the house of prayer ? but ye have made it a den of ⁸ thieves.

18 And the ⁹ scribes and chief priests heard it, and sought how they might destroy him : for they feared him, ¹⁰ because all the people was astonished at his ¹¹ doctrine.

27 And they come again to Jeru'salem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders.

Revised Version—¹ he entered into ; ² them that ; ³ the ; ⁴ he ; ⁵ a ; ⁶ and said ; ⁷ a house of prayer for all the nations ; ⁸ robbers ; ⁹ chief priests and the scribes ; ¹⁰ for all the multitude ; ¹¹ teaching ; ¹² they said ; ¹³ or who ; ¹⁴ Omit answered and ; ¹⁵ Omit also ; ¹⁶ from ; ¹⁷ should we say, From men ; ¹⁸ verily held John to be a prophet ; ¹⁹ Jesus and say, We know not ; ²⁰ Omit answering ; ²¹ tell I you.

23 And ¹² say unto him, By what authority doest thou these things ? ¹³ and who gave thee this authority to do these things ?

29 And Jesus ¹⁴ answered and said unto them, I will ¹⁵ also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or ¹⁶ of men ? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

32 But ¹⁷ if we shall say, Of men ; they feared the people : for all ¹⁸ men counted John, that he was a prophet indeed.

33 And they answered ¹⁹ and said unto Jesus, We cannot tell. And Jesus ²⁰ answering saith unto them, Neither ²¹ do I tell you by what authority I do these things.

HOME DAILY BIBLE READINGS

M.—The triumphal entry, Mark 11 : 1-11.

Th.—First cleansing of the temple, John 2 : 13-22.

T.—Jesus exercising kingly authority, Mark 11:12-26.

F.—Christ's kinglyness, Ps. 45 : 1-11.

W.—Opposers silenced, Mark 11 : 27-33.

S.—The coming of the king, Zech. 9 : 9-17.

S.—God's temples, 1 Cor. 3 : 16-23.

THE LESSON EXPLAINED

I. CLEANSING THE TEMPLE.—15, 16. Went into the temple. From v 11, we learn that Jesus had visited the temple the previous evening and had "looked round about upon all things." Began to cast out. He had cleansed the temple at the beginning of his ministry, (John 2 : 13-17), but the old evils had revived again. Them that sold. There was a marketplace in the outer court of the temple, where the pilgrims might buy sacrificial victims, incense, oil and wine necessary for the temple services, but the spirit of greed had crept in and made the whole thing unseemly. Tables of the moneychangers. Strangers had to exchange the Roman, Greek or Oriental money for the Jewish shekel, required for



ORIENTAL MONEYCHANGER

the temple tax, and were often defrauded in the exchange. That sold doves. Women coming to sacrifice and unable to provide lambs, might offer doves. Should carry any vessel through the temple. People, especially those carrying any burden, had formed the habit of making a short way through the temple area. This was a forbidden thing.

II. ASTONISHING THE PEOPLE.—17, 18. And

he taught ; the people who were watching him. Is it not written ; Isa. 56 : 7. Called of all nations the house of prayer ; a place where men might seek and find God's presence. Den of thieves ; literally, "a cave of robbers." The temple had become not simply a place of worldly business, but a place of

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shameless dishonesty. Scribes and chief priests. The priesthood had shared in the unlawful profits of the market. **How they might destroy.** Christ had usurped their authority in the temple and interfered with their gains. **They feared him.** Therefore they could not attack him openly. **All the people were astonished.** He had the support of the people. Luke (Rev. Ver.) says the people "all hung upon him, listening."

III. SILENCING THE PRIESTS.—27-30. Come again to Jerusalem. Jesus had spent the night at Bethany near Jerusalem. **Walking in the temple.** This is his third visit to the temple. Chief priests . . . scribes . . . elders. This was really a deputation from the Sanhedrin, the supreme Jewish council. **By what authority.** What authority had he in himself to cleanse the temple? **Who gave . . . this authority.** What authority had he from any one else? **I will also ask . . . one question.** These men had not come as inquirers after truth. They came seeking to entrap him, and as such he dealt with them. **The baptism of John.** The baptism stands for the whole public ministry of John. **Was it from heaven, or of men?** Was John the Baptist a man sent of God, or was he merely a man who had undertaken a mission on his own authority?

31-33. They reasoned with themselves. Jesus has put them in a difficult position. They came to entrap him. He has entrapped them. **If we . . . say, From heaven ; if we admit he had divine authority. Why . . . did ye not believe him?** Why did they not respond when John called the whole nation to repentance. Moreover, if they acknowledged John's authority, they must admit Christ's, for John bore witness to Jesus, that he was the Messiah. **If we . . . say, Of men.** They feared to contradict the idea of the people who regarded John as a great prophet of God. **We cannot tell.** They seek a coward's refuge—a lie. **Neither do I tell.** They had forfeited their right to an answer. Christ's enemies were silenced for the moment, but their hatred was increased.

THE GEOGRAPHY LESSON

THE TEMPLE of the time of Jesus was built by Herod. There were five main divisions : (1) The outer court, or Court of the Gentiles. It was this part that Jesus cleansed. (2) The Court of the Israelites, on a higher level than the outer court. No Gentile might enter here. (3) The Court of the Priests, with the great altar for burnt sacrifices. (4) The Holy Place, with

the incense altar, showbread and candlesticks. (5) The Holy of Holies. Once a year, the high priest entered here on the Day of Atonement, to offer sacrifices for the sins of the people.

LESSON QUESTIONS

15, 16 What did Jesus do when he entered the temple? When did he do this before? (John 2 : 13-17.) In what part of the temple was the market? What good reason was there for such a thing? Why then were they cast out? Why were moneychangers in the temple? What were doves required for? (Lev. 12 : 8.) What do we understand by carrying vessels through the temple?

17, 18 What did Christ say the temple had become? Why were the priests angry at Jesus? What did they plan to do? Why did they not do it openly?

27-30 Who came to question Jesus in the temple? What was their question? What promise has Jesus for those who seek earnestly? (Matt. 7 : 7.) Did Jesus answer the priest's question? What did he do instead? What was Christ's question?

31-33 What answer did they make? What was Christ's final answer?

FOR DISCUSSION

1. Is it ever right to be angry?
2. Are we bound to answer every question asked of us?

A PRAYER

Our Father, we thank thee that thou hast opened our eyes to know the king who came in humility and now reigns in majesty. Enable us to yield to him our glad and full obedience, and when obedience calls us to suffering for his sake, let our complaints be silenced in praise to him who loved us and gave himself for us. Amen.

Prove from Scripture—That Christians are God's temple.

Shorter Catechism—Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.

The Question on Missions—7. How do they treat one another? Parents love their children, but prefer boys. They do not train them well in truthfulness and honesty. Men treat their wives more as servants, but often love them. Fighting with fists is not common, but tongue-lashing and top-knot pulling are common, also gossiping. Koreans are kindhearted, generous and hospitable.

FOR WRITTEN ANSWERS

1. How did Jesus cleanse the temple?
2. What did he teach was the right use of the temple?
3. How did he silence the priests?

SIGN NAME HERE

Lesson VIII.

JESUS SILENCES HIS ADVERSARIES

May 26, 1918

BETWEEN THE LESSONS—We have seen (see last lesson, Between the Lessons) that, on Tuesday, April 4, Jesus went from Bethany, where he had spent the previous night, to Jerusalem. On the way the disciples noticed that the fig tree, cursed on the previous day, had withered. Jesus spent the day in the temple teaching those who came to him and answering various questions.

GOLDEN TEXT—Render unto Caesar the things that are Caesar's, and unto God the things that are God's.—Mark 12 : 17 (Rev. Ver.).

*Memorize Matt. 5 : 13-16.

THE LESSON PASSAGE—Mark 12 : 28-34, 41-44. Study Mark 12 : 1-44.

28 And one of the scribes came, and ¹having heard them ²reasoning together, and ³perceiving that he had answered them well, asked him, ⁴Which is the first commandment of all ?

29 ⁵And Je'sus answered ⁶him, The first ⁷of all the commandments is, Hear, O Is'rael; The Lord our ⁸God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : ⁹this is the first commandment.

31 ¹⁰And the second is ¹¹like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹²Well, Master, thou hast ¹³said the truth : for there is one God ; and there is none other but he.

33 And to love him with all the heart, and with all

Revised Version.—¹Omit having ; ²questioning ; ³knowing ; ⁴What commandment is the first of all ; ⁵Omit And ; ⁶Omit him ; ⁷Omit four words ; ⁸God, the Lord is one ; ⁹Omit see words ; ¹⁰Omit And ; ¹¹Omit like, namely ; ¹²Of a truth ; ¹³well said that he is one ; and ; ¹⁴much ; ¹⁵he sat down over ; ¹⁶multitude ; ¹⁷Omit certain ; ¹⁸cast ; ¹⁹said ; ²⁰Omit That ; ²¹Omit hath ; ²²in more ; ²³are casting ; ²⁴they all ; ²⁵superfluity.

the understanding, ⁹and with all the soul, and with all the strength, and to love his neighbour as himself, is ¹⁰more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 And ¹⁴Je'sus sat over against the treasury, and beheld how the ¹⁵people cast money into the treasury, and many that were rich cast in much.

42 And there came a ¹⁷certain poor widow, and she ¹⁸threw in two mites, which make a farthing.

43 And he called unto him his disciples, and ¹⁹saith unto them, Verily I say unto you, ²⁰That this poor widow ²¹hath cast ²²more in, than all they which ²³have cast into the treasury :

44 For ²⁴all they did cast in of their ²⁵abundance, but she of her want did cast in all that she had, even all her living.

HOME DAILY BIBLE READINGS

M.—The rejected Son, Mark 12 : 1-12.

Th.—The king and his enemies, Ps. 2 : 1-12.

T.—Jesus silences his adversaries, Mark 12 : 13-17, 23-34.

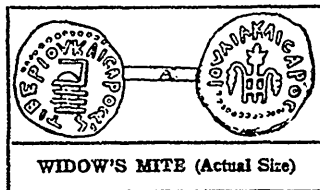
F.—Love to God, Ps. 116 : 1-14.

W.—Sincerity and liberality, Mark 12 : 35-44.

S.—Respect for authority, 1 Peter 2 : 13-25.

S.—Christian giving, 2 Cor. 8 : 9-15.

THE LESSON EXPLAINED



I. A READY MASTER.—

28. One of the scribes; a teacher of the law of Moses. Having heard them reasoning. The

Sadducees who did not believe in the resurrection, had asked Jesus a puzzling question about the resurrection, vs. 18-27. The onlookers were astonished at Christ's ready and crushing reply. Perceiving.. answered.. well. The scribe was a Pharisee. The Pharisee now tries where the Sadducee had failed. Asked him. Matthew adds "tempting him," Matt. 21 : 35. Which is the first commandment. The scribes held that there were 613 commands in the law, and there was much controversy as to which was the greatest of all.

29-31. Jesus answered ; evidently without any hesitation. Hear, O Israel. Jesus quoted from Deut. 6 : 4, 5,—a part of which was repeated twice every day by all Jews and was carried, by the strictest of them, in their phylacteries—little leather boxes worn

on forehead and left arm. The scribe doubtless wore them. Thou shalt love the Lord. Jesus brings religion back to its true motive,—it consists in love. Heart.. soul.. mind.. strength. He brings it back also to its true magnitude,—it has to do with all that we are. The second is like ; like in the same principle of love. Thou shalt love thy neighbour ; Lev. 19 : 18. In Leviticus, neighbor means fellow Jew, but Jesus gives the real meaning of neighbor. It is any one who needs. Thus he gives religion its true reach. None other commandment greater ; because the spirit of them include all others.

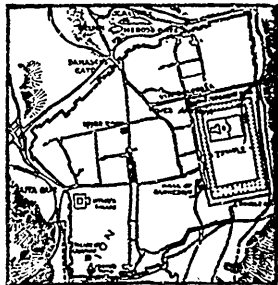
II. A DISCREET SCRIBE.—32-34. Thou hast said the truth. The scribe has a fair mind. He confesses that Jesus has answered him well, as he answered the Sadducee well. More than whole burnt offerings. The scribe sees that ceremonial sacrifice is only a secondary thing. It cannot be a substitute for love. "If I give my body to be burned but have not love, it profiteth me nothing." He answered discreetly ; not with caution but with insight. Not far from the kingdom. (1) He had an honest mind. (2) He had a discerning mind, having laid hold on the true principle of religion. One step more is needed,—to follow Christ. No man.. durst ask ; that is, questions which were meant to entrap Jesus.

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III. A GENEROUS WIDOW.—41, 42. Sat over against; opposite. The treasury; chests of bronze for the receiving of gifts. Beheld; continued to watch with interest. How the people cast money. Before the Passover, freewill offerings were generally presented. Many that were rich cast in much; many, not all. Some of the rich would cast in the widow's mites. A certain poor widow; unnoticed by the crowd, but seen by Jesus. Threw in two mites; the smallest Jewish coin, equal in value to the seventieth part of the day's wage of a laborer. The woman parts not with one, but both mites. She had lost much in life, but she would not surrender the privilege of giving.

43, 44. Called... his disciples. Jesus sees a lesson for his disciples. The first part of the lesson deals with the soul of religion. This part tells of the soul of giving. This poor widow... cast more. "Love makes a little gift to excell." Love made the "moreness." Cast in of their abundance. Jesus does not call in question of the rich givers or hint that their generosity was only display. He points out that while they gave much, they had much left. She of her want. What she gave involved sacrifice and privation. The rich had much left; she had nothing. God is not misled by quantity. He sees the bigness of the smallest gift. In large gifts and small gifts alike, he measures the motive and the sacrifice.

THE GEOGRAPHY LESSON



THE TREASURY, we are told in the Talmud, was in that part of the Court of the Israelites called the Court of the Women, so called, not because women alone frequented this part, but because beyond this part women might not go. The treasury was composed of thirteen chests of bronze. The chests were of a peculiar shape, bulging out beneath so as to be of considerable capacity, but tapering up to a narrow mouth into which the offering was put. They looked somewhat like inverted

trumpets, and on this account were called by a word in Hebrew meaning trumpet. It was into one of these the poor widow cast her two mites. Nine of these chests were for temple tribute and sacrifice tribute. Four were for free will offering, wood, incense, temple decoration.

LESSON QUESTIONS

28 With whom had Jesus been arguing just before our lesson? How had he answered them? Who came to him now? What was his question?

29-31 How many commandments did Jesus quote? What was the first? What was the second? What parable tells us who our neighbor is? (Luke 10 : 25-37.)

32-34 Did the scribe agree with Christ's answer? What did the scribe say these commandments were more than? What prophet says practically the same thing? (Micah 6 : 8.) How did Jesus see the scribe had answered? Was Jesus questioned after this?

41-44 Where was Jesus sitting in the temple? What was he observing? What did some of the rich do? Whom else did he notice? What did she give? How much had she left? Who gave the greatest gift in Christ's eyes? On what grounds does Jesus decide her gift to be the greatest?

FOR DISCUSSION

1. Should poor people be asked to give for missions?
2. Can any one truly love his neighbor who does not love God?

A PRAYER

O Father, who didst give thine only Son for our redemption, we praise thee. O Jesus, who didst suffer pain and woe for us, we love thee. To thee we yield our hearts. Teach us how to love thee, to give to thee all that we are and all that we have. For thy name's sake. Amen.

Prove from Scripture—That the soul is worth more than the whole world.

Shorter Catechism—Review Questions 15-17.

The Question on Missions—8. How do they treat visitors? They open their homes to visitors, and seek to make them comfortable. If the visitor be a man, he is often offered a pipe and tobacco and invited to eat and remain over night. Koreans are fond of conversation and ready to talk freely, which makes house-to-house preaching of the gospel very easy.

FOR WRITTEN ANSWERS

1 What, according to Jesus, are the two greatest commandments?.....

.....

2 How was Jesus' questioner "not far from the kingdom of God?".....

.....

3. What are tests of a truly great gift?.....

.....

SIGN NAME HERE.....

Lesson IX.

JESUS WARNS AND COMFORTS HIS FRIENDS

June 2, 1918

BETWEEN THE LESSONS—After the last lesson Jesus leaves Jerusalem for Bethany. On the way, he speaks of the fall of Jerusalem and the coming of the Son of man at the end of the world.

GOLDEN TEXT—He that endureth to the end, the same shall be saved.—Mark 13 : 13 (Rev. Ver.).

*Memorize Phil. 2 : 5-8.

THE LESSON PASSAGE—Mark 14 : 1-9. Study Mark 13 : 1 to 14 : 9.

¹ After two days was the feast of the passover, and ² of unleavened bread : and the chief priests and the scribes sought how they might take him ³ by craft, and put him to death.

² But they said, Not ⁴ on the feast day, lest there be an uproar of the people.

³ And ⁵ being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster ⁶ box of ointment of spikenard very ⁷ precious ; and she brake the ⁸ box, and poured ⁹ on his head.

⁴ And there were some that had indignation ¹¹ within themselves, and ¹² said, Why was this waste of the ointment ¹³ made ?

Revised Version—¹ Now after ; ² the ; ³ with subtlety, and kill him ; ⁴ for they ; ⁵ during the feast, lest haply there shall be a tumult of the people ; ⁶ while he was in ; ⁷ cruse ; ⁸ costly ; ⁹ over ; ¹⁰ But there ; ¹¹ among ; ¹² saying, To what purpose hath this ; ¹³ been made ; ¹⁴ the ointment ; ¹⁵ above ; ¹⁶ Oint have been ; ¹⁷ But Jesus ; ¹⁸ always with you ; ¹⁹ can ; ²⁰ hath anointed my body aforehand for the burying ; ²¹ And verily ; ²² that also which this woman.

⁵ For ¹⁴ it might have been sold for ¹⁶ more than three hundred pence, and ¹⁸ have been given to the poor. And they murmured against her.

⁶ ¹⁷ And Jesus said, Let her alone : why trouble ye her ? she hath wrought a good work on me.

⁷ For ye have the poor ¹⁸ with you always, and whatsoever ye will ye ¹⁹ may do them good : but me ye have not always.

⁸ She hath done what she would : she ¹⁰ is come aforehand to anoint my body to the burying.

⁹ ²¹ Verily I say unto you, Whosoever ²² this gospel shall be preached throughout the whole world, ²³ this also that she hath done shall be spoken of for a memorial of her.

HOME DAILY BIBLE READINGS

M.—The temple to be destroyed, Mark 13 : 1-9.

T.—Jesus approves the honor paid to him, Mark 14 : 1-9.

W.—Watchfulness enjoined, Mark 13 : 31-37.

S.—Love for Christ, John 14 : 21-23.

Th.—Watchman to Israel, Ezek. 33 : 1-11.

F.—Conspiring against Jesus, John 11 : 47-57.

S.—Receiving sinners, Matt. 9 : 9-13.

THE LESSON EXPLAINED

I. THE PLOTTING PRIESTS.—1, 2. After two days ; that is, "the next day." The passover ; the first of the three great annual feasts of the Jews. It commemorated Israel's deliverance from Egypt, when God smote the firstborn of Egypt and passed over Israel. Unleavened bread. The Passover took place on the 14th of Nisan (our March-April), followed by the Feast of Unleavened Bread, lasting for seven days, during which only unleavened bread was allowed to be used. The chief priests. Matthew tells us (Matt. 26 : 3) that they met in the court of the palace of Caiaphas. They had tried to entrap Jesus in his words in vain. Their hate is only increased. Sought . . . by craft. Subtle schemes, not open force, must be used. They recognize and fear the popularity of Jesus. Not on the feast day. Multitudes of people from all the land, who knew Jesus and sympathized with him might rally to his defence. An uproar ; a tumultuous rising of the people.

II. THE INDIGNANT DISCIPLES.—3. Bethany ; two miles distant from Jerusalem. Simon the leper. Possibly he had been healed by Jesus. Sat at meat ; reclined in Oriental fashion. A woman. In John, ch. 12, we learn that Lazarus was present, that Martha served, while it was Mary who anointed Jesus. Alabaster box ; a flask made of alabaster, an Egyptian material. Ointment of spikenard ; of pure adulterated nard, an oil obtained from an Indian plant. Very precious. It was the costliest of anointing oils. Brake the box ; broke the narrow neck. Poured . . . on his head. While hate is plotting, love is anointing in lavish fashion.



A. SPIKENARD PLANT

4, 5: Some . . . had indignation. John tells us that the indignation began with Judas. Why . . . this waste. The disciples are blind to the beauty of the gift which expressed a great love for one who was worthy of it. Three hundred pence ; equal to about sixty dollars of our money nominally, but five times that in actual purchasing power. Given to the poor. John tells us that Judas was not thinking of the poor, but of himself. He was a thief and, having charge of the common funds of the disciples, pilfered them. Murmured against her ; spoke sharply to her.

III. THE APPRECIATIVE MASTER.—6-9. Let her alone. Jesus understands both the criticizing disciples and the loving woman. Wrought a good

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work; rather, a beautiful work. It was not waste; love made it beautiful. **Ye have the poor . . . always.** There will be endless opportunity of helping them: **Me ye have not always.** He refers to the fact of his early crucifixion. It was not only beautiful, it was timely. She hath done what she could; a third characteristic of the gift—it was perfect. She had done her utmost for Jesus. She is come **aforehand**; fourth characteristic. It was appropriate, serving some end **Anoint my body.** While Mary may not have meant it so, her anointing was really a preparation for death. The Jews anointed the bodies of their dead. The gift revived Christ's heart and prepared his body. **Shall be spoken of for a memorial**; a fifth characteristic—the gift was unforgettable.

THE GEOGRAPHY LESSON



BETHANY was about two miles distant from Jerusalem. It lay on the road from Jerusalem to Jericho on the eastern slope of the Mount of Olives, fully a mile beyond the summit. It is not very far from the point at which the road makes a sudden dip down to the valley of the River Jordan. In Luke 24 : 50 we learn that the ascension of Jesus took place in the vicinity of Bethany. The village, however, is best known as the home of the three friends of Jesus whom he greatly loved,—Lazarus the silent, Martha the practical, Mary the meditative.

LESSON QUESTIONS

- 1, 2 What feast was near? What were the other two great feasts? (Deut. 16 : 10, 13.) What great event does the Passover commemorate? Who was plotting against Jesus? Why did they not seize him openly?
- 3 In what village was Jesus at the time of our lesson? How far was Bethany from Jerusalem? In

whose house was he a guest? Who served at the table? (John 12 : 2.) What happened during the feast? What was this woman's name? (John 12 : 3.)

4, 5 What was the value of this ointment? Who were indignant at the action of the woman? How did they describe this action? What did they say should have been done with the ointment?

6-9 Who defended the action of the woman? What did Jesus say she had wrought on him? What did he say about the poor? What did he say about himself? What had she done **aforehand**? How was this deed to be remembered?

FOR DISCUSSION

- 1 Should we be glad or sorry when bad people are our enemies?
- 2 Should all our gifts to our friends be useful gifts?

A PRAYER

O God, we need thy Spirit that we may understand the messages of thy Word. Make the truth plain and clear to us. Save us from the sin of wilful misunderstanding and calculating disobedience. Teach us to walk in the footprints of our master, and help us to share with thee the work of spreading the gospel. For thy name's sake. Amen.

Prove from Scripture—That forgiveness creates love.

Shorter Catechism—Ques. 18. *Wherein consists the sinfulness of that estate whereinto man fell?* A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

The Question on Missions—9. Do they have parties? Non-Christian Koreans do not have parties, though they may meet together to talk. Feasts are quite common among non-Christian and Christian. The Christian Koreans seldom have parties in their own home, but love to gather in the homes of the missionaries to play games.

FOR WRITTEN ANSWERS

1. Why did the priests and scribes hate Jesus?
2. Why was Judas indignant?
3. What did Jesus say of Mary's anointing?

SIGN NAME HERE

Lesson X. JESUS FACES BETRAYAL AND DENIAL June 9, 1918

BETWEEN THE LESSONS—The lesson follows immediately upon the lesson for last Sunday.

GOLDEN TEXT—Watch and pray, that ye enter not into temptation.—Mark 14 : 38 (Rev. Ver.).

*Memorize Phil 2 : 9-11.

THE LESSON PASSAGE—Mark 14 : 17-26. Study Mark 14 : 10-72.

17 And ¹ in the evening he cometh with the twelve.
18 And as they sat and ² did eat, Je'sus said, Verily I say unto you, One of you ³ which eateth with me shall betray me.

19 ⁴ And they began to be sorrowful, and to say unto him one by one, ⁵ Is it I? ⁶ and another said, ⁷ Is it I?

20 And he ⁸ answered and said unto them, ⁹ It is one of the twelve, ¹⁰ that dippeth with me in the dish.

21 ¹¹ The Son of man ¹² indeed goeth, ¹³ as it is written of him : but woe ¹⁴ to that man ¹⁵ by whom the Son of man is betrayed ! good were it for that man if he had ¹⁶ never been born.

Revised Version—¹ when it was : ² were eating : ³ shall betray me, even he that eateth with me : ⁴ Omit And ; ⁵ Omit rest of verse ; ⁶ Omit answered and ; ⁷ he that ; ⁸ For the ; ⁹ Omit indeed ; ¹⁰ even as ; ¹¹ unto ; ¹² through whom ; ¹³ not ; ¹⁴ were eating, he took ; ¹⁵ when he had ; ¹⁶ he ; ¹⁷ Take ye : this ; ¹⁸ a , ¹⁹ Omit it ; ²⁰ covenant ; ²¹ no more drink ; ²² when I ; ²³ unto.

22 And as they ¹⁴ did eat, Je'sus took bread, and ¹⁵ blessed, ¹⁶ and brake it, and gave to them, and said, ¹⁷ Take, eat : this is my body.

23 And he took ¹⁸ the cup, and when he had given thanks, he gave ¹⁹ it to them : and they all drank of it.

24 And he said unto them, This is my blood of the ²⁰ new testament, which is shed for many.

25 Verily I say unto you, I will ²¹ drink no more of the fruit of the vine, until that day ²² that I drink it new in the kingdom of God.

26 And when they had sung ¹⁸ an hymn, they went out ²³ into the mount of Olives.

HOME DAILY BIBLE READINGS

M.—Jesus faces betrayal and denial, Mark 14 : 17-26.

Th.—In Gethsemane, Mark 14 : 27-42.

T.—Bargaining to betray Jesus, Luke 22:3-6, 21-23, 47-49.

F.—Betrayed and denied, Mark 14:43-45, 68-72.

W.—Judas moved by Satan, John 13 : 21-30.

S.—Paul's sufferings, 2 Cor. 11 : 21-33.

S.—Comfort for Christ's followers, Matt. 10 : 24-33.

THE LESSON EXPLAINED

Immediately after the feast in Simon's house, Judas went to the chief priests to plan with them for the betrayal of Jesus. Meanwhile Jesus and the rest of the disciples prepare for the observance of the Passover.

I. OBSERVING AN OLD FEAST.

—17, 18. In the evening. The Paschal lamb was eaten in the evening.

He cometh ; from Bethany to Jerusalem. With the twelve. The band is complete. After making his compact with Christ's enemies, Judas joined the disciples again. As they sat ; reclined. In Ex., ch. 12, the command was to eat the lamb with loins girded ready for the journey. One of you . . . shall betray me. Jesus had hinted at this before : "One of you is a devil," John 6 : 70. Again, at the washing of the disciples' feet which, John tells us, took place at this feast, Jesus said, "Ye are clean, but not all." Now he speaks plainly.

19-21. Began to be sorrowful. The picture shows the excitement that Jesus' words made among the disciples. Is it I? rather, "Surely it is not I, is it?"—a question in which they repudiate the thought. It is one . . . that dippeth with me. To dip in the same dish with another was an act of intimate



THE LAST SUPPER : Raphael

friendship. John tells us that Peter signed to John, who was next to Jesus, to ask who the betrayer would be. The Son of man . . . goeth ; to his death. As it is written. Jesus' death was not simply the triumph of his enemies. It was in accordance with the revealed will of God. Woe to that man. Nevertheless, Judas

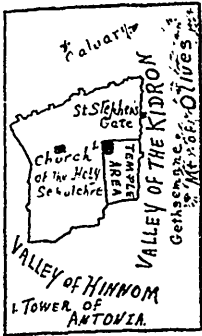
is responsible for his guilt. Good . . . if he had never been born. Judas is to pay a dreadful price. At this point, Jesus gave a sop to Judas and then said to him, "That thou doest, do quickly" Judas then went out.

II. INSTITUTING A NEW FEAST.—22-26. As they did eat. We come now to a new feast which we call the Lord's Supper. Jesus took bread ; possibly at the close of the Passover. And blessed ; gave thanks. This is my body. This is to be the symbol of my body. This new feast is to commemorate the death of Jesus. This is my blood of the new testament ; the new covenant sealed by my blood. Which is shed for many. The blood of the lamb sprinkled on the door posts saved the Israelites, so the blood of Jesus, the lamb of God, is to shield those who trust in him. Drink it new in the king-

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dom. In the Lord's Supper we not only look back, but forward from the death of Christ to the complete victory of Jesus. When they had sung an hymn. The Passover ended with singing a portion from the Psalms.

THE GEOGRAPHY LESSON



THE MOUNT OF OLIVES, so called from its olive gardens, lies on the east side of Jerusalem. It stands somewhat higher than the city itself. The Garden of Gethsemane lay at its foot. This hill was evidently greatly loved by the master. In these last lessons we find him teaching all day in the temple and retiring to the Mount of Olives for the night. In Christ's time, it was a place of fertility and verdure and fresh, mountain breezes. It was from this mount that Jesus looked on Jerusalem with its splendor and sin, and wept. In Jesus' day it was distinguished as to some extent it still is, by its thick plantations of olives, figs and palms.—hence the names Bethpage, "House of Figs" and Bethany, "House of Dates."

To-day the Mount of Olives is known by the Moslems as the "Mount of the Elevation or Tower," while the native Christians call it by its ancient name. The Jews sometimes call it the "Mountain of Light" because on its summit used to be kindled the first beacon fire to signalize throughout the land the appearance of each new moon.

LESSON QUESTIONS

- 17, 18 What had Judas done before this lesson? Where was the Passover to be observed? What startling announcement did Jesus make?
- 19-21 What effect did this have on the disciples? What question did they all put to Jesus? Who was to be the betrayer of Jesus? How was this to be

indicated? (John 13: 25, 26.) How does Jesus describe the greatness of the betrayer's penalty?

22-26 What new feast do we read of in this lesson? Who instituted it? Where are we told to observe this feast? (1 Cor. 11: 24.) What did Jesus do before giving the bread? What did Jesus say about the bread? What did Jesus say was represented by the cup? For whom does Jesus say his blood was shed? Where is Christ called our Passover? (1 Cor. 5: 7.) When did Jesus say he would drink of the wine again? How was the feast ended? Where did Jesus and the disciples go after that? What direction was it from Jerusalem?

FOR DISCUSSION

- 1. Is it possible for one of us to betray Jesus?
- 2. Can a true follower of Jesus ever have a sufficient reason for refusing to come to the Lord's Table?

A PRAYER.

Father, when duty calls us to things that are hard, and we are tempted to turn aside, strengthen us that we may go ahead and endure for thee. Turn our thoughts to thy sufferings for us, and may we hear thy voice speaking to us, "I gave my life for thee; what hast thou given for me?" We give ourselves, our Saviour. Make the gift complete, without reserve, without recall. Live in us that we may live for thee and glorify thee. Amen.

Prove from Scripture—That boasting is foolish.

Shorter Catechism—Ques. 19. What is the misery of that estate wherinto man fell? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

The Question on Missions—10. What is done in case of sickness? Often a devil doctor is called in to drive out the evil spirit supposed to have caused the sickness. Needles are thrust into the sick parts. These are also often burned. Much sacrificing is done to spirits. Medicines composed of roots and herbs, also many modern medicines, are used.

FOR WRITTEN ANSWERS

- 1. How did Jesus indicate his betrayer?
- 2. What deliverance did the Passover commemorate?
- 3. What do we commemorate in the Lord's Supper?
- 4. Explain the various actions in the Lord's Supper.

SIGN NAME HERE

Lesson XI.

JESUS ON THE CROSS

June 16, 1918

BETWEEN THE LESSONS—The intervening events are the betrayal and arrest of Jesus, his appearance before the Jewish authorities, before Pilate, before Herod, his final condemnation, his going forth to death.

GOLDEN TEXT—Truly this man was the Son of God.—Mark 15 : 39.

*Memorize Matt. 5 : 13, 14. **THE LESSON PASSAGE**—Mark 15 : 22-39. Study Mark 15 : 1-47.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh : but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves ; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others ; himself he cannot save.

32 Let Christ the King of Israel descend now

Revised Version—offered him wine ; they crucify him, and part his garments among them, each should ; robbers ; one ; one ; Omit whole verse ; Ha ! thou ; In like manner also ; him among ; said ; the ; now come down from ; reproached ; Omit saying ; Elijah ; filling a sponge ; Omit and ; he ; Elijah cometh ; uttered a ; by over ; Omit cried out, and.

from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, E'LOI, E'LOI, LA'MA, SABACH'THANI ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Eli'as.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Eli'as will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

HOME DAILY BIBLE READINGS

M.—Barabbas or Jesus, Mark 15 : 1-11.

T.—Jesus delivered to be crucified, Mark 15 : 12-20.

W.—Jesus on the cross, Mark 15 : 22-39.

Th.—The dying Saviour, Matt. 27 : 39-56.

F.—Burial of Jesus, Matt. 27 : 57-66.

S.—Rejected and smitten, Isa. 53 : 1-13.

S.—Justified by his blood, Rom. 5 : 1-11.

THE LESSON EXPLAINED



COMMON HYSOP: The "reed" of v. 36

I. THE CRUEL CROSS.—22-25. They bring him. The Roman soldiers compelled Simon of Cyrene to carry Christ's cross for him. Golgotha. Calvary is the Latin word. Place of a skull. Its form was that of a skull. Gave him ; offered him. Wine . . myrrh ; a stupefying drink to deaden the pain of crucifixion. Received it not. Christ will refuse none of his appointed suffering. Crucified him ; a Roman form of punishment. Parted his garments. The criminal's garments belonged to the crucifiers. Casting lots ; probably using dice. John regards this as a fulfilment of Ps. 22 : 18, "They part my garments among them." The third hour ; nine o'clock.

26-28. Superscription. A tablet stating the cause of condemnation was carried by the condemned and then placed on his cross. John says it was written in Hebrew, Latin and Greek. **THE KING OF THE JEWS.** The Jews wished Pilate to word it, so that

it would appear only a claim of Jesus to be king. Pilate refused. They crucify two thieves ; rather, bandits or robbers. Scripture was fulfilled ; Isa. 53 : 12, "numbered with the transgressors."

II. THE TAUNTING WORDS.—29, 30. They that passed by ; on the highway. Wagging their heads ; with mocking gestures. Thou that destroyest the temple ; referring to Christ's words, "Destroy this temple, and in three days I will raise it up." The Jews thought he meant the temple, but Jesus meant his body, which he would raise three days after death. Save thyself ; justify his words about the temple by doing something equally wonderful.

31-33. The chief priests ; as well as the common people taunt him. Let Christ . . descend. They pretend they wish a sign to believe in. But Jesus will not avoid death, he will conquer it. They that were crucified. While both reviled, Luke tells us that, in the end, one, impressed with Jesus, rebuked the other and asked to be remembered by Jesus in his kingdom. There was darkness ; from twelve noon till three ; a darkness out of the ordinary course of nature.

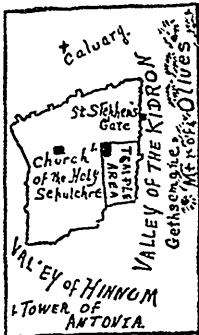
III. THE GREAT CONFESSON.—34-37. Cried with a loud voice. His anguish finds expression. Why hast thou forsaken me ; as if separated, not only from men, but God. Behold, he calleth Elias ; the prophet Elijah. They caught only the opening

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syllable "El" distinctly. **A sponge . . . of vinegar ; sour wine,**—an act of pity excited in some one by Christ's cry. **On a reed ; to lift it to Christ's lips. Let alone.** In Matthew the crowd say this, objecting to the kindness and mockingly say, "let us see whether Elias will come." **Cried with a loud voice.** Luke adds, "Father, into thy hands I commend my spirit." **Gave up the ghost ; yielded up his spirit, obedient unto death.**

38, 39. **Veil of the temple ; a curtain before the Holy of Holies.** Christ has entered the Holy of Holies, into God's immediate presence, and through him we, too, may come to God. **From . . . top to . . . bottom ;** therefore not done by human agency. **Centurion ; Roman officer in charge. Stood over against him ; watching him closely. Truly . . . the Son of God.** The soldier, like the thief, felt Jesus to be more than man.

THE GEOGRAPHY LESSON



GOLGOTHA, the place of a skull, was so called from its resemblance in shape to a skull. The site of Golgotha is not a matter of absolute certainty. From the Bible we learn that it was outside the city gates, and not far from the city. Many suppose its site to be outside the present north wall near the Damascus gate, where there is a knoll that, from its slope, might well be Golgotha. Moreover, tradition says that

this knoll was a place of public execution, and to this day the Jews still call it the Place of Stoning.

LESSON QUESTIONS

- 22-25 Where was Jesus crucified? Why was it so called? Why was he offered wine and myrrh? Why did Jesus refuse it? What did the Jews think of crucifixion? What was done with Christ's garments?
- 26-28 What superscription was set over Christ's cross? Who objected to this title and why? (John 19:21) Who were crucified on either side of Jesus? What scripture did this fulfil?

29-33 What challenge did those who passed by make to Jesus? What were the mocking words of the priests? What strange thing happened at the sixth hour?

34-37 What did Jesus cry at the ninth hour? Whom did the onlookers think him to be calling on? Look up the seven sayings of Jesus on the cross. (Luke 23:34; Luke 23:43; John 19:26, 27; Matt. 27:46; John 19:28; John 19:30; Luke 23:46.)

38, 39 Who was standing over against Jesus? What was a centurion? What words did he use to describe Jesus?

FOR DISCUSSION

- 1. Could Jesus have saved himself on the cross?
- 2. Is Jesus ever crucified now?

A PRAYER

O Lord of Calvary, we thank thee that thou didst die for us. Teach us what thy death meant to thee, and what it may mean to us. Lead us to a new estimate of the value of the life which thou didst die to win for us. Let the memory of thy agony borne for us strengthen us in the hour of conflict and keep us near thee in the time of peace. Be thou our peace, and guide us in our efforts to make known thy peace to others. And to thee be all the glory, for ever. Amen.

Prove from Scripture—That death is the outcome of sin.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The Question on Missions—11. Tell about worship in the home. Many non-Christians have no worship to-day. In many homes sacrifices of food and drink are offered to evil spirits or to the spirits of the departed relatives supposed to reside in little wooden tablets kept in the best room. In Christian homes family worship with singing, Bible reading and prayer is common.

FOR WRITTEN ANSWERS

- 1. What unusual things happened during the crucifixion?
 - 2. What was the centurion's conclusion about Jesus?
 - 3. What does the rending of the temple veil signify?
- SIGN NAME HERE**

Lesson XII.

JESUS TRIUMPHANT OVER DEATH

June 23, 1918

BETWEEN THE LESSONS—After Christ's death, Joseph of Arimathea and Nicodemus prepared the body and laid it in a tomb, while the chief priests succeeded in having the tomb sealed and guarded to prevent the body from being stolen.

GOLDEN TEXT—Now hath Christ been raised from the dead.—1 Corinthians 15: 20 (Rev. Ver.).

*Memorize Matt. 5: 15, 16.

THE LESSON PASSAGE—Mark 16: 1-11. Study Mark 16: 1-20.

1 And when the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salo'me, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is

Revised Version—1 Omit had; 2 Omit sweet; 3 on the first; 4 come to the tomb when the sun was risen; 5 were saying; 6 tomb; 7 looking up, they see; 8 is; 9 back; 10 exceeding great; 11 arrayed in a white robe; 12 amazed; 13 amazed; ye seek Jesus, the Nazarene, which hath been crucified; 14 Omit your way; 15 He goeth; 16 Omit quickly; 17 trembling and astonishment had come upon them; and they said nothing to any one; 18 he; 19 on; 20 from whom; 21 out; 22 Omit And; 23 disbelieved.

risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man, for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Mag'dalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

HOME DAILY BIBLE READINGS

M.—Jesus triumphant over death, Mark 16: 1-11.

T.—The great commission, Mark 16: 12-20.

W.—After the resurrection, John 21: 15-25.

S.—John's vision, Rev. 21: 1-3.

Th.—Appearances of Christ, 1 Cor. 15: 1-11.

F.—Victory over death, 1 Cor. 15: 50-53.

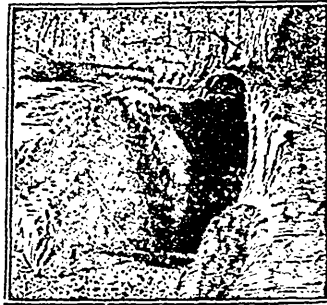
S.—Resurrection promised, 1 Thess. 4: 13-18.

THE LESSON EXPLAINED

I. SEEKING A DEAD SAVIOUR.—1. Sabbath was past; after sunset on our Saturday. It was now the third day, by Jewish reckoning.—Friday night, Saturday and Saturday night. **Mary Magdalene**; Mary of Magdala, out of whom had gone forth seven devils, Luke 8: 2. **Mary**; the wife of Clopas or Alphaeus and mother of James and John. **Had** bought sweet spices. They came to complete the embalming of the body begun by Joseph and Nicodemus.

2, 3. **Very early.** It was yet dark, John tells. **They came** . . . at the rising of the sun. Before they reached the tomb, darkness had been streaked with dawn. **Who shall roll . . . away the stone.** They did not know of the sealing of the tomb and the setting of the Roman guard, nor of what had happened to that guard. Their only anxiety was the removal of the large stone securing the opening of the tomb.

II. FINDING AN EMPTY TOMB.—4, 5. When they looked; looked "up" to the rock out of which the tomb had been cut. **Stone was rolled away;**



SEPULCHRE CLOSED BY ROLLING STONE

rather, rolled back so as to leave the entrance free. Entering into the sepulchre; a chamber in the face of the rock. They expected to find the body of Jesus. **Saw a young man.** Matthew describes him as an angel. **Long white garment;** glistening or dazzling white. They were affrighted; an intense degree of fear.

6-8. **He is risen;** the central faith of Christianity. Luke tells that the angels said, "Why seek ye the living among the dead?" and reminded them of Christ's words about his death and resurrection. **The place where they laid him.** The empty tomb is the first step in the proof of the resurrection. **But go . . . tell his disciples.** Jesus is still their master and they are still his disciples. **And Peter;** words of great hope for every one who has fallen. The disciple who had boasted most and failed most, is specially remembered. **Goeth . . . into Galilee;** according to Christ's words in Matt. 26: 32. **They went out quickly.** The terror, not the hope of it all, is what they feel first. **Neither said they any thing.** On their way back to the city they say nothing to the passers by.

III. SEEING A RISEN SAVIOUR.—9-11. **He**

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appeared first ; the second proof of the resurrection : (1) the empty tomb, (2) the risen Saviour. First to Mary Magdalene. On discovering that the tomb was empty, she had left the other women and carried the news to Peter and John and then returned to the tomb. He had cast seven devils. Jesus had done great things for her. Her love was correspondingly great. John tells that Mary looked into the tomb and saw two angels. Then when she turned around, she saw Jesus and took him for the gardener and asked him where the body of Jesus was. Jesus said, "Mary." Then Mary knew him. Told them that had been with him ; his disciples and followers. Beloved not ; just as Luke tells that the message of the women about the empty tomb and the angels was treated as "idle tales."

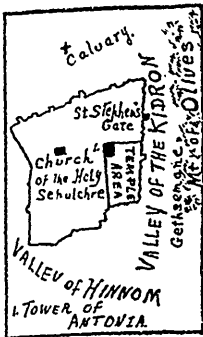
39.) What question did they ask themselves ? What was the stone for ?

4, 5 What did they find when they came to the tomb ? Who rolled the stone away ? (Matt 28 : 2.) What did they expect to find in the tomb ? What did they find ?

6-8 What did he say to them ? What command did he give to the women ? What disciple is specially mentioned ? Where was Jesus to meet his disciples ?

9-11 To whom did Jesus first appear ? What are some other appearances of Jesus ? (Luke 24 : 30, 31 ; John 20 : 19, 26, 27.) Whom did Mary tell of his appearance ? Why did they mourn and weep ? How did they receive the message of Mary Magdalene ?

THE GEOGRAPHY LESSON



The Tomb of Jesus was a chamber hewn out in the face of the rock. If you look at the map, you will see a black square marked The Church of the Holy Sepulchre. This famous church is said to enclose the place of Christ's crucifixion and burial, but this is not generally believed now. This church stands within the city walls, whereas we know that Jesus suffered outside the city gates, and in the gospel of John we learn that the garden with the tomb wherein was never man yet laid, was near the place of crucifixion. Perhaps it lay where we located Golgotha in the last lesson.

LESSON QUESTIONS

- 1 What women are mentioned in this lesson ? Who was Mary Magdalene ? Mary the mother of James ? Salome ? Where were the women going ? What were they going to do ?
- 2, 3 What was the time of day ? Who had prepared the body of Jesus before this ? (John 19 : 38,

FOR DISCUSSION

- 1 Discuss the proofs of Jesus' resurrection.
- 2 Why do we observe the first day of the week as our Sabbath ?

A PRAYER

O thou who hast conquered death for us, teach us that sin is death. Instead of fearing death, may we abhor sin, turn from it with loathing, remembering that we who are alive unto God are dead unto sin and asking ourselves how we can longer consent to it. As thou didst triumph over the grave, so may we triumph over temptation and be ready by thy grace to go to live with thee in the land of glory. And when we hear thy call to leave the earth, grant that we may not go with empty hands. For thy name's sake. Amen.

—

Prove from Scripture—That Christians will rise from the dead.

Shorter Catechism—Review Questions 18-20.

The Question on Missions—12. Are the homes of Christian Koreans better than those of the heathen ? There is only one wife in a Christian home ; there may be more in a heathen house. There is no spirit-worship in a Christian home. Women are much better treated in a Christian home. The children are taught of God and righteousness and truth, to observe the Sabbath and the "house" of the heathen gradually changes into the "home" of the Christian.

FOR WRITTEN ANSWERS

1. For what purpose did the women come to Jesus' tomb ?
2. Why was a special message sent to Peter ?
3. How did Mary recognize Jesus ?

SIGN NAME HERE

Lesson XIII. REVIEW—JESUS CHRIST OUR REDEEMER AND LORD June 30, 1918

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Scripture Memory Passages, (Phil. 2: 5-11; Matt. 5: 13-16). Shorter Catechism (Questions 12-20), and the Question on Missions for the Quarter.

GOLDEN TEXTS—John 3: 16 (Rev. Ver.); Matthew 16: 16; Romans 1: 16 (Rev. Ver.).

HOME DAILY BIBLE READINGS

- M.—Jesus Christ our Redeemer and Lord, Ps. 2. exercises kingly authority, Mark 11: 15-18, 27-33.
 T.—Jesus sets men free, Mark 7: 24-35; Jesus trans- F.—Jesus silences his adversaries, Mark 12: 23-34; figured, Mark 9: 2-10. Jesus approves the honor paid to him, Mark 14: 1-9.
 W.—Jesus rebukes selfishness, Mark 9: 33-42; Jesus S.—Jesus faces betrayal, Mark 14: 17-23; Jesus on the sets new standards of living, Mark 10: 17-27. cross, Mark 15: 22-39.
 Th.—Jesus faces the cross, Mark 10: 32-45; Jesus S.—Jesus triumphant over death, Mark 16: 1-11.

A PRAYER

Show us thy glory, Lord Jesus. Transform us into thine image. Give to us thy Spirit. Make us calm and untroubled in the face of opposition and difficulty. Save us from the sin of little faith. Abide with us as we seek to make thee known to others, and save us and them from sin, for our trust is in thee. Amen.

Prove from Scripture—That God sent Jesus to save.

REVIEW CHART—SECOND QUARTER

STUDIES IN MARK	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 7: 24-35.	Jesus Sets Men Free.	If therefore the Son.—John 8: 36.	1. Seeking rest. 2. Finding faith. 3. Doing good.
II.—Mark 8: 27-38.	Jesus Requires Confession and Loyalty.	If any man would come.—Mark 8: 34.	1. A great question. 2. A great revelation. 3. A great command.
III.—Mark 9: 2-10.	Jesus Transfigured.	This is my beloved.—Mark 9: 7.	1. A glorious sight. 2. A heavenly voice. 3. A long silence.
IV.—Mark 9: 33-42.	Jesus Rebukes Selfishness.	If any man would be first.—Mark 9: 35.	1. The greatness of a servant. 2. The greatness of a child. 3. The greatness of a cup of water.
V.—Mark 10: 17-27.	Jesus Sets New Standards of Living.	Seek ye first.—Matt. 6: 33.	1. A great question. 2. A great test. 3. A great difficulty.
VI.—Mark 10: 32-45.	Jesus Faces the Cross.	He humbled himself.—Phil. 2: 8.	1. Amazed disciples. 2. Selfish disciples. 3. Indignant disciples.
VII.—Mark 11: 15-18, 27-33.	Jesus Exercising Kingly Authority.	All authority.—Matt. 28: 18.	1. Cleansing the temple. 2. Astonishing the people. 3. Silencing the priests.
VIII.—Mark 12: 28-34, 41-44.	Jesus Silences His Adversaries.	Render unto Cæsar.—Mark 12: 17.	1. A ready master. 2. A discreet scribe. 3. A generous widow.
IX.—Mark 14: 1-9.	Jesus Warns and Comforts His Friends.	He that endureth.—Mark 13: 13.	1. The plotting priests. 2. The indignant disciples. 3. The appreciative master.
X.—Mark 14: 17-26.	Jesus Faces Betrayal and Denial.	Watch and pray.—Mark 14: 38.	1. Observing an old feast. 2. Instituting a new feast.
XI.—Mark 15: 22-39.	Jesus on the Cross.	Truly this man.—Mark 15: 39.	1. The cruel cross. 2. The taunting words. 3. The great confession.
XII.—Mark 16: 1-11.	Jesus Triumphant over Death.	Now hath Christ.—1 Cor. 15: 20.	1. Seeking a dead Saviour. 2. Finding an empty tomb. 3. Seeing a risen Saviour.

The Lesson Plans

Read over the Lesson Plans, and answer the following questions:

- Lesson I. How did the Syrophenician woman show her faith?
 Lesson II. What must every disciple of Jesus do?
 Lesson III. Describe briefly the Transfiguration.
 Lesson IV. What is the secret of greatness in Christ's kingdom?
 Lesson V. What did Jesus tell the young ruler to do?
 Lesson VI. What made the disciples indignant?
 Lesson VII. What necessity was there for cleansing the temple?
 Lesson VIII. What was the widow's gift for the treasury?
 Lesson IX. What appreciative words did Jesus speak regarding his anointing by Mary?
 Lesson X. What is the purpose of the Lord's Supper?
 Lesson XI. Where was Christ's cross set up?
 Lesson XII. What are some proofs of the resurrection?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. How did Jesus cure the man who was deaf and had an impediment in his speech ?

Lesson II. What was Peter's confession ?

Lesson III. Who talked with Jesus on the Mount of Transfiguration ?

Lesson IV. Who did Jesus teach is the greatest in his kingdom ?

Lesson V. What question did the rich young ruler put to Jesus ?

Lesson VI. What request did James and John make of Jesus ?

Lesson VII. What was the cleansing of the temple ?

Lesson VIII. What did Jesus say was the first commandment of all ?

Lesson IX. How did the disciples regard Mary's anointing of Jesus ?

Lesson X. What new feast did Jesus institute ?

Lesson XI. What did the centurion say about Jesus on the cross ?

Lesson XII. To whom did the risen Christ first appear ?

SCHOLAR'S REGISTER

APRIL-MAY, 1918

This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

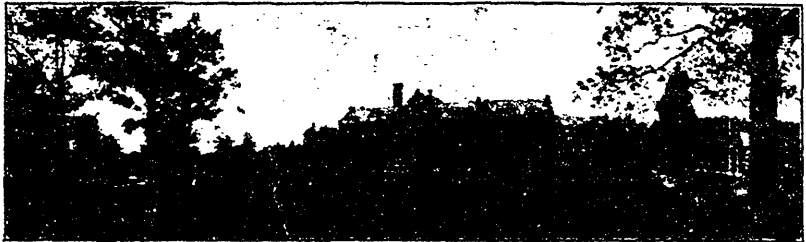
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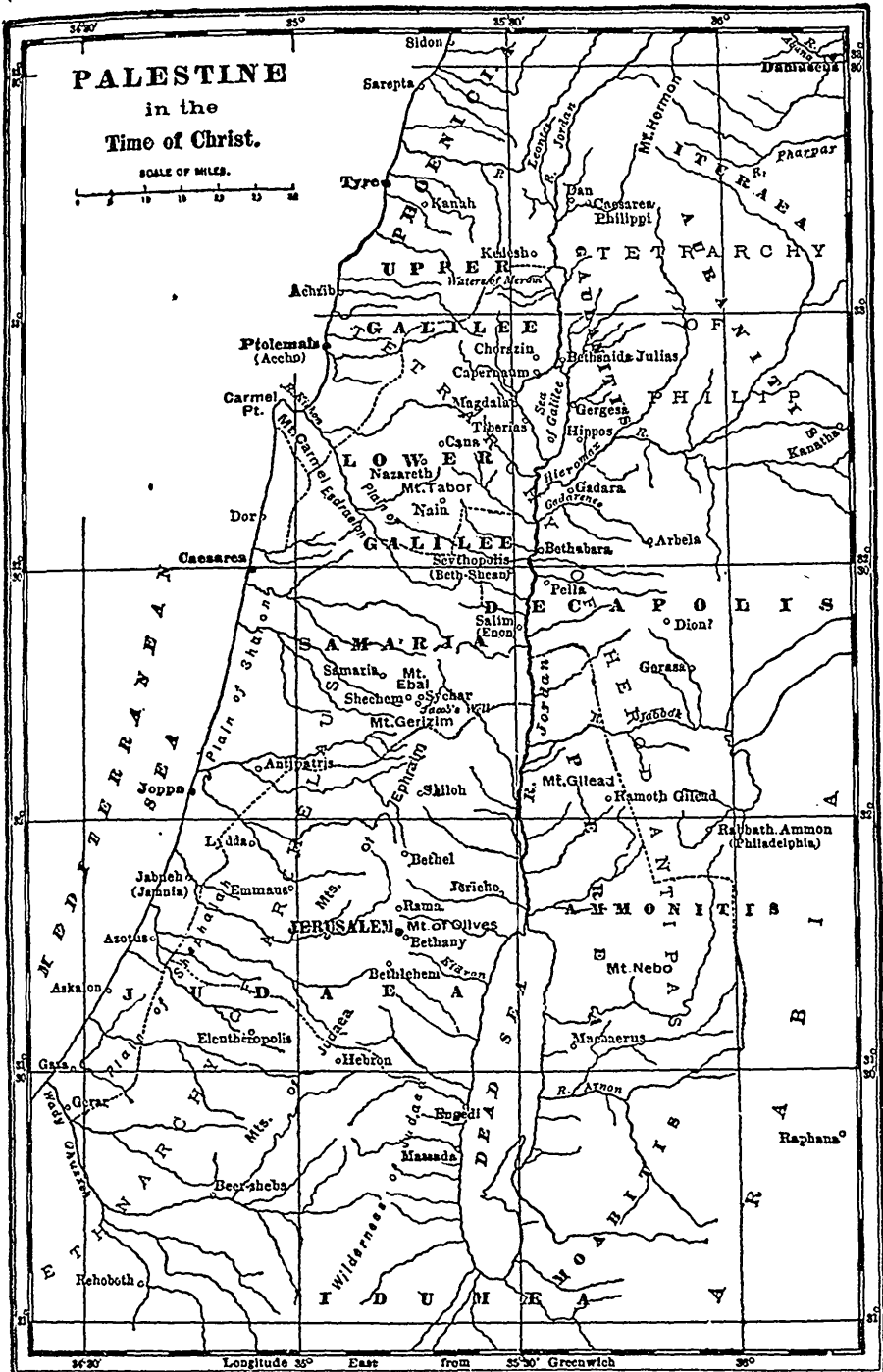
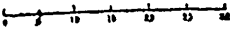
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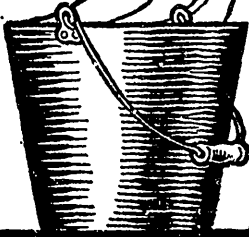
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